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TRAVELS

Into divers Parts of

EUROPE and ASIA,

Undertaken by the *French* King's Order to discover a new Way by Land into

CHINA.

Containing many curious Remarks in Natural Philosophy, Geography, Hydrography, and History. Together with a Description of *Great Tartary*, and of the different People who inhabit there.

By Father *Avril*, of the Order of the Jesuits.

Done out of French.

To which is added, A Supplement extracted from *Hakluyt* and *Purchas*; giving an account of several Journeys over Land from *Russia*, *Persia*, and the *Moguls* Country to *China*. Together with the Roads and distances of the places.

IMPRIMATUR.

April 4. 1693. *Char. Heron.*

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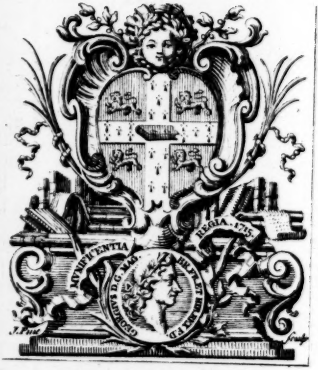

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THE

Tranſlator to the Reader.

AMong the various Profeſſors of the Chriſtian Religion, they who call themſelves *Roman-Catholicks* have appear'd moſt zealous to ſpread abroad their Superſtitions in the far-diſtant, and New-diſcover'd parts of the World. Whether it be that the Curſe of the *Jews* be upon 'em, to be ſcatter'd o'er the face of the Earth; or whether it be that their affinity with Anti-Chriſt makes 'em more eager in ſearch of whom they may devour. However it be, certain it is, that the Jeſuits and other gadding Orders of the *Roman* Religion, have for ſeveral years had a longing deſire to ſettle themſelves in *China*, as well as in all the other parts of *Aſia*, under the Title of *Miſſionaries*. This ſame zealous curioſity of theſe Miſſionaries has produc'd the ſeveral Diſcoveries contain'd in the enſuing *Voyages*; which in a Series of inhabited Kingdoms, have tack'd together two Extremities of the World, that were thought to lie disjoined from one another

before. A work of great importance for the Advantages of Foreign Commerce and Traffick, and becoming the Encouragement of all the *European* Princes. However, becauſe they could not be tranſmitted to publick view, without the interlarded Digreſſions and Intoxications of *Romiſh* Superſtitions, 'tis hop'd the Reader will rather put a value upon what he meets with full of weight and conſpicuous uſe, then mind the Impertinences of the Writer; and look upon 'em as the Flats and Sandbanks of ſome ſorts of Medly-Writing, which are to be avoided juſt as our Sea-men ſhun the Rocks and Shelves which they ſee before their Eyes in Ordinary, though Neceſſary Navigation. For the Deſign of this Tranſlation was not to teach men the way to Heaven, but to inſtruct 'em in the ſeveral New-found Roads to *China*.

THE

THE

Author's Preface.

IT will not be improper in giving the Publick an account of my Travels, to speak a word or two about the Reasons that first induc'd me to undertake them. Some years ago the R. F. Verbirst *of the Society of Jesus, a famous Missionary in* China, *acquainted his Superiors in* Europe, *that the Mission of the* East *were in great want of Evangelical Labourers; and that it would be easy to furnish a considerable number of them, without exposing them to the hazards that had stopt the best part of those who were going into* China *heretofore by Sea. He shew'd them that the* Tartars *in making themselves Masters of* China, *has made a Passage into that vast Empire through Great* Tartary, *and that it would be easy to take the advantages of the Commerce the* Tartars *had maintain'd ever since with the* Chineses, *to introduce the Light of the Gospel among both Nations.*

This Project prov'd the more acceptable, by reason that the loss of an infinite number of zealous Missionaries, who had consummated the sacrifice of their life, before they could reach the place of

their Miſſion, was ſenſibly regretted; and that this way, though difficult in the beginning, did not ſeem impracticable, ſince Hiſtory mentions ſome Travellers who have had the good fortune to reach China *by Land. But whereas the way thither was not particularly known, I was pitch'd upon by Providence, and by my Superiors, for the better diſcovery thereof, and to get ſuch inſtructions and informations as were moſt proper to that end.*

I hope this Relation may prove ſerviceable to ſuch Miſſionaries who find themſelves inclin'd to carry the Goſpel into thoſe Countries; and that charitable perſons who are zealous for the glory of God, will the more willingly contribute to a Deſign ſo glorious, the execution whereof will daily become the leſs difficult.

Beſides the advantage of thoſe Miſſions which was the principal aim of my Travels; my Relation will give ſeveral new inſights into Sciences, and particularly into Geography. *I will give an inſtance of it in this place. None had yet been able to diſcover the exact diſtance of* Peking. *It is true, that the laſt Relation of* Siam, *and the Obſervations of the Stars, and of the Eclipſes, taken in thoſe Countrys, and by the way, by the Fathers of the Society of Jeſus, ſent thither by his Majeſty as his Mathematicians, had already ſhow'd us, that our Geographical Maps had plac'd the Extremities of* Aſia *above* 25 *degrees too far. But yet Mr.* Iſaac Voſſius, *who had already printed his Sentiments about the Meaſures of Longitude, taken according*

Var. obſer. Lond. 1685.

according to the Principles of Astronomy, *seem'd to distrust those kind of Proofs, and was so far from allowing* China *to be nearer, that he pretended it lay even farther. The Relation of* Siam *not having been able to convince him, he publish'd a small Pamphlet to maintain his first Sentiments: But Father* Gouye *Professor of the Mathemathicks at the College of* Lewis le XIV. *refuted all his Reasons, in a very solid manner, which satisfi'd the Publick.*

Universal Lib. Tom. 8.

Physic. & Mathemat. Obser. Par. 1688.

The truth is, that both the Ancient and Modern Astronomers have effectually made use of the Eclipses of the Moon to determine Longitudes; and those who are any wise vers'd in those Matters, know how much we are oblig'd to Galilee *for the discovery of the* Satellites *of* Jupiter, *and the value we ought to set upon the Learned easy method the illustrious* M. Capini *has given us to find out Longitudes with certainty, in discovering the Emersions and Immersions of those Stars.*

Ibid.

It is childish to say, that we will not find wherewithal to fill up the other Hemisphere; and since M. Vossius *was no better vers'd in the Principles of* Astronomy *and* Geography *as* M. de la Hire *observes with reason*

Riccioli's Geograph. reformat. Dudl. Artan. del mare.

reason, he might at least, to satisfie himself, have taken the trouble to look upon Father Ricciolis *Geographical Tables, or* Dudly's *Maps.* Vossius *was undoubtedly a great man, and incomparably well read, nay, beyond any other; but at the same time it is undeniable, that the desire of appearing universal, often plung'd him into gross Errors, in taking him out of his Province.*

In fine, I am perswaded, that were Vossius *alive still, tho never so prepossess'd with his Hypothesis, he would yield to the Proofs that are set down in this Book. And indeed, I have not only observ'd the Stars to take the Altitudes of the Countrys where I have been my self: I have also follow'd the Rules he has prescrib'd, to discover the exact extent of every Country, the which he prefers to Astronomical Demonstrations: I have taken information from the Inhabitants; I have spoken to them, I have heard from them how many days they employ'd in travelling to* China, *and how many Leagues they travell'd a day: I have seen them go from* Moscow, *and come back from* Peking: *In a word, I have taken such precautions, that I have reason to believe I have not been deceiv'd. All my third Book is chiefly employ'd in relating the different Roads the* Muscovites *and* Tartars *use to travel into* China; *for which reason I call this Book,* Travels into China, *tho I have not had the happiness to reach it my self, according to my expectation.*

I may

I may add in this place, that tho' our Profession in general obliges us not to be sparing of our Lives and Health, and to run to the utmost bounds of the World, through the greatest dangers, to the assistance of Souls that are redeem'd by the Blood of Jesus Christ, *and that we are engag'd so to do by a solemn Vow; yet people may the better rely upon the certainty of the Way I have discover'd, by reason that this Project has been approv'd and follow'd by the Superiors of our Society, who have always a particular eye upon our Foreign Missions, as the most essential, and most holy part of our Profession, and are always cautious not to expose their Inferiors too rashly, without a reasonable ground, thereby to derive some advantage for the good of the Church, and for the propagation of the true Faith. So that it may be inferr'd from thence, that they would not have hazarded Twelve of their Brethren, all Persons of singular Merit, who are gone within these few Months for* China, *and all of them by Land, unless they had found some solidity in the* Memoirs *and Instructions I have given them. There are yet several others, who being mov'd by these Examples, and the desire of suffering much for God's sake, are disposing themselves for the same Journey, who are resolv'd to take the Way of the* Yousbecs, *and of* Thibets, *according to the design that had been propos'd to me by the late Count* Syri, *which he would have put in execution before this, had not Death stopt him*

him in the middle of his Glorious Enterprize.

In order not to loſe time, and to make that Road the eaſier for thoſe that ſhall follow them, they go firſt to Conſtantinople, *where they will find Father* Beauvollier *my Companion of Miſſion, who will be the Bearer of the King's Letters to the* Cha *of* Perſia, *and who will conduct this Apoſtolical Company to* Trebeſond, *to* Erzerum, *to* Irivan, *and to* Schamaki. *They will tarry ſome time in all thoſe Cities, there to get new Informations, and to eſtabliſh good Correſpondencies, as alſo to leave two or three of their Company there to ſerve towards the Converſion of the People of the Countrey, and to give Inſtructions to the Miſſionaries that ſhall henceforward go that way. From thence they are to repair to* Hiſpaan, *which is the Metropolitan of* Perſia, *where they ſhall deſire the* Cha's *Protection, and deliver our Monarch's Letters to him, whoſe Recommendation and Zeal will be very material for the ſolid Eſtabliſhment of our Deſign.*

From Hiſpaan *they will repair to* Samarkand, *or to* Bokara, *there to make the like Eſtabliſhment, while Father* Grimaldi, *who has been choſen by the Emperor of* China *to ſucceed the late Father* Verbiſt *in his Place of Preſident of the Tribunal of the Mathematicks, will uſe his utmoſt Endeavours to facilitate their deſign in* China. *They may likewiſe in that Journey learn the Language of the* Chineze

neze-Tartars. *They are also in hopes to meet in their way from* Bokara *to* Peking, *among the* Chineze-Tartars, *some of those that have been converted in coming to the Court of* Peking.

This Road has been chosen preferably to that of the Muscovites, *both for the Reasons set down in my Book, and because Father* Grimaldi *is always diffident of those Schismaticks, and dreads their appearing too much in* China *to the shame of Christianity, which they disgrace by their Ignorance and Brutality.*

Our Superiors design to send yearly some Missionaries who shall follow the same Road, and stop at Constantinople, *at* Trebizond, *at* Irzerum, *at* Irivan, *and at* Schamaki, *in the room of those who shall be sufficiently acquainted with the Languages to continue the Voyage of* China. *The* Persian *Tongue will also be of use to them, since it may serve to convert the* Chineze-Mahometans, *whose Conversion St.* Francis Xavier *did not neglect. 'Tis much easier to bring them to the true Faith, than those who are under the* Turk's *Dominion.*

They may likewise usefully imploy themselves during their Journey in bringing back the Greeks *to the Church of* Rome, *which some of them are pretty well inclin'd to, as it appears particularly by what I have related of the* Armenians, *and by the Relation from* Julfa, *which I have annex'd to this Book.* Julfa *is a Subburb of* Hispaan, *and one of the chief Establishments of the* Armenians *in* Persia.

Those

Those Missionaries will likewise have the ad-
vantages of being vers'd in the Apostolical Functi-
ons at their Arrival in China, *by the Essays the*
shall have made by the way, and by the experienc
they shall have acquir'd. They will consequentl
be in a Condition to labour effectually at their fir
Arrival into China, *which could not be expecte*
from those who have hitherto been sent there b
Sea.

Altho these Precautions seem to be very good
we are sensible at the same time, That he tha
Plants, and he that Waters, is nothing, and tha
none but God is capable to grant Success to thi
great Undertaking. The Revolution that hap-
pen'd in the Kingdom of Syam, *has shew'd us*
that God through the Secret Judgments of hi
Providence, sometimes permits the best contriv'd
measures, and the Designs that are best laid fo
his Glory, to miscarry, contrary to our Expectation
However, we shall have the satisfaction of having
done our Duty; and after all, we shall be too happy
to acknowledge our selves useless Servants: We
hope that all good Catholicks will be willing to se-
cond this Design, and to move the Mercy of God
by their Prayers, since our Sins perhaps hinder
him from pou'ring his Mercies upon China *and*
Great Tartary.

TRA-

TRAVELS INTO ARMENIA.

BOOK I.

OF all the *Eaſtern* Countries to which the Light of the Goſpel has been convey'd, there are few wherein more conſiderable Progreſſes have been made then in *China*. The prodigious number of thoſe who have quitted their Superſtitions for the Adoration of the True God, and who abandon their *Pagan* Follies every day, the Piety of the New Converts, their Courage and Permanency in the diſcharge of all the Duties of *Chriſtianity*, ſufficiently demonſtrate how well thoſe People are inclin'd to receive our Sacred Faith.

'Tis to succour and help forward such pious and happy Inclinations, that extream diligence has been us'd to procure as many Labourers as it was possible, to disseminate the Christian Doctrine; either to supply the room of those, who after they had gloriously ran their Race, were no longer in a condition, through their great Age, or other Infirmities, to cultivate this flourishing Mission; or to increase their number, proportionably to the New Converts, who are multiply'd to that degree, that one Pastor is forc'd to take upon him the care of several Churches.

One of the most Zealous Missionaries of *China*, now grown old under the Burthen of Evangelick Fatigues, declar'd to me some years ago, after a most sensible manner, the conditions of those Missions in a Letter, wherein he invited me to go along and bear my share with him in those extraordinary Imployments, which he was no longer able alone to take upon him. 'I am all alone, 'said he, in a Province which is above a 'hundred and thirty Leagues in extent, with 'four or five Churches under my care, eve-'ry one of which had formerly a Father be-'longing to it; so that I am forc'd to travel 'a great part of the year, not having any 'one to whom to make my Confession at the 'point of Death, by reason of the great distance

'ſtance that ſeparates us: And not only my 'ſelf, but a great many other Miſſionaries 'are reduc'd to the ſame condition.

But notwithſtanding the great care that is taken to ſend from time to time new recruits of Evangelic Labourers, to uphold and propagate the Faith in this vaſt Kingdom; what with Pirates, Shipwracks and Diſeaſes, what with other inconveniences of a tedious and tireſome Navigation, ſtill many more are deſtroy'd and miſcarry then ſafely arrive in the Country. I have been told by Father *Couplet*, an Illuſtrious Miſſionary, whom all *Paris* beheld with ſo much ſatisfaction after his return from *China*, where he had reſided above thirty years; That he had made it his buſineſs to make an exact computation of the number of Jeſuits who had ſet forward out of ſeveral parts of *Europe*, in order to undertake the Miſſion he had quitted, and that he had found that of ſix hunder'd who had taken Shipping for *China*, ſince our Company were permitted entrance into that Kingdom, not above a hunder'd ſafely arrived there; all the reſt being ſacrific'd by the way, either by Sickneſs, or Shipwrack.

Near four hunder'd Jeſuits periſh'd going to China.

A design to find out a new way by Land to China.

Therefore to avoid for the future the loſs of ſo many Miſſionaries, of which the *Indies* and Kingdoms farther remote, will be a long time ſenſible, a Reſolution has been taken ſome few years ſince, to find out a Paſſage into *China* by Land. Nor was it a difficult thing to meet with people who were willing to contribute toward ſo great a Deſign. Among others who preſented themſelves in order to this new attempt, I my ſelf was made choice of, and I have had the conſolation to make it my buſineſs theſe five years together. To this purpoſe it was that I travell'd all over *Turky*, *Perſia*, *Armenia*, the *Southern Tartary*, *Muſcovie*, both *Pruſſia's*, and *Moldavia*; that I took Shipping ſeveral times in different Seas of *Europe* and *Aſia*; and that I expos'd my ſelf, though with a great deal of pleaſure and delight, to all thoſe Dangers which I knew were not to be avoided by thoſe who undertook ſuch laborious and toilſome Voyages.

Before my departure from *Paris*, I went to *Montmartre*, to the end I might collect together ſome Sparkles of that Sacred Fire which St. *Ignatius* and St. *Francis Xavier* left, even after their Death, as Reliques ſtill ſufficient to inflame the Hearts of their Spiritual Children. After which, in company with Father *Couplet*, I went to *Lion*, where I was

I was forc'd to quit him, and continue my Journey to *Marſeilles*, where I was to take Shipping.

There it was that God was pleas'd to give me a taſt of ſome parts of that Comfort, before I left *France*, which formerly St. *Bernard* felt, when he forſook the World.

One of my Brethren, already a Prieſt, ſpurr'd on like my ſelf with a deſire of devoting him to the converſion of Infidels, overtook me at *Marſeilles*, before my departure, in order to let me know his Reſolution to ſhare with me in the Toil and Labour which I was about to undertake. Now in regard he had for ſome time before prepar'd himſelf, in purſuance of a zealous and godly Life, for this Employment, I thought it high time to procure him the happineſs which he had all along ſo paſſionately deſir'd; which was, that we might be both together more ſtrictly united in the Bonds of Grace, then we had been till that time by the Ties of Nature. To which purpoſe meeting in this Port with the convenience of a Veſſel of St. *Malo's*, bound for *Cività Vecchia*, we embark'd, and after a proſperous and quick Paſſage landing ſafely, we continu'd our Journey to *Rome*.

Father *Charles de Novelle*, who was then General of the Jeſuits, was readily induc'd to grant us the favour which we requeſted

of him. For he admitted my Brother into the Society; and after several particular marks of a Goodness really paternal, he gave his Blessing to both of us. And no sooner had we receiv'd it, but we hasten'd to *Leghorn*, to embark our selves in a Vessel that was bound for the *East*, in company with a Man of War called the *Thundring Jupiter*, the Captain of which had been dignin'd by the King some years before, for engaging, alone, four Pirates of *Tripoli* for three days together, and putting 'em to flight.

Our stay in this City was longer then we expected: However we lay not idle. For in regard we were oblig'd to spend our *Christmas* there, till the lading of both Ships that lay bound for *Cyprus* were ready, the Officers and Seamen lying a Shipboard in the Road, found us business enough during that Holy Season: For we confess'd 'em, and gave 'em, almost all, the Communion, and because they were not permitted to go ashore, we made a kind of a Floating-Church of the biggest of the two Vessels; where all the people being assembl'd, found wherewithal to satisfie their Devotion, in such Exercises of Piety as we took care to settle among 'em.

Some

Two Vessels set sail from Leghorn *for the* East, *in* 1685.

Some days after, they gave us notice that they were ready to weigh Anchor, and that therefore we must hasten to take our Places in expectation of a fair Wind, which serv'd the same day that we embark'd, which was the 13*th.* of *January*, in the year 1685. insomuch that the next day we lost sight of the Islands of *Capraia*, *Elba*, and *Sardenia*.

They are toss'd by terrible Tempests within sight of Candy.

Of all the Accidents that cross'd us in our Voyage, none discompos'd us so much as a most dreadful Tempest, which toss'd us most severely within sight of the Coast of *Candy*, after we had been some days before as extreamly and inconveniently becalm'd. This happen'd upon the 21*st* of *January*, being St. *Agnes*'s Day, that a *Greek* Wind rising about Midnight, after the going down of the Moon, the extraordinary redness of which was a dreadful presage to us, found us a world of employment, and exercis'd the Skill of all the Seamen for four and twenty hours together; and in regard the Storm grew fiercer and fiercer still as day began to break, it enrag'd the Sea to that degree, that in a short time we could see nothing but Mountains and Abysses of Water. All the while our

Veſſel, which could hardly bear her Sprit-ſail, tho it was almoſt quite furl'd up, was ſo terribly toſs'd by the Waves that continually beat upon her, and pour'd into her without ceaſing, that we look'd every moment to have been ſwallow'd up.

Theſe terrible ſhogs, together with the dreadful roaring of the Sea, and the outragious fury of the Wind, which would not permit the Seamen to hand the Sails, and ſtand at the Steerage, ſo extreamly aſtoniſh'd our people, that every body abandon'd himſelf to his Diſpair, without minding any Orders that were given; there was nothing but hurry, alarum and confuſion: Inſomuch that the Captain, who knew not what courſe in the world to take, nor how to make the Seamen obey his Command, who ſtood all holding faſt by ſome part or other of the Ship, for fear of being cruſh'd to pieces, or ding'd into the Sea, was forc'd to commit himſelf for ſome time to the mercy of the Billows, without any other hope then that of being thrown upon the Coaſt of *Barbary*; where if he could not ſave the Veſſel, at leaſt he might ſave the Mens Lives.

In this deplorable Condition, at what time the Image of Death, which appear'd in the faces of all the forlorn Mariners, and terrify'd me more then all the reſt, God inſpir'd me with ſo much courage, that not-

notwithstanding the consternation I was in, I took advantage of the stupifying terror of the Seamen, and caus'd 'em to bethink themselves of their Eternal Salvation, at a time when they had no thoughts of any other. To which purpose, after I had first of all prepar'd my self for all Events that could befall us, I endeavour'd to recover 'em out of that same prodigious insensibility wherein they were, and to put 'em in mind of the preservation of their Souls; the loss of which concern'd 'em more then that of their Bodies, which seem'd to be inevitable.

I was very much overjoy'd to see several of the Sea-men come and make their Confessions at my Feet, while others perform'd several open and signal Acts of Contrition, and Conformity to the Will of God; to Faith, Hope and Charity, as I had been careful to infuse into their Minds. At the same time I took the advantage of their Pious Inclinations, to admonish 'em to put their confidence in the Holy Virgin, and to make their Addresses to her at such a time of eminent danger. In short, we soon began to be sensible of her powerful Protection in such a singular manner, that we could no longer question but that she had effectually interceded for us with him whom Seas and Winds are bound to obey. For no sooner had I brought 'em to promise

me to make Confeſſion, and receive the Sacrament in honour of her, if e're we came to be ſo happy as to get ſafe aſhore; but we began to be in hopes of that aſſiſtance which we expected from above. All reſum'd freſh courage in an inſtant; and whether it were that God made 'em look upon the Danger to be leſs then it was, or whether the long continuance of the Storm had made 'em leſs ſenſible, every one put themſelves forward to make good the Veſſel againſt the violence of the Waves that ſtill tumbl'd and toſs'd it with an extraordinary force; and at length the Wind being ſomewhat abated, the men abſolutely recover'd themſelves, and the Calm which inſenſibly return'd, put us in a condition to ſteer our firſt intended Courſe.

After three days Voyage they come to an Ancor in Lerneca *Road.*

Which we did ſo proſperouſly, that within two days after we deſcry'd the Iſland of *Cyprus*, the Land of which appear'd ſo much the more delightful to us, in regard that but a little before we never thought of ſeeing Land any more. Now becauſe the two Veſſels that ſet ſail from *Leghorn* had appointed to meet in the Road of *Lerneca*, we came to an Anchor there the 25th. of *January*, which was the twelfth of our being at Sea. There we thought to have met the *Thundring Jupiter*, which indeed might well have

have been there before us, as being the better Sailer, though the bigger Ship. But the Tempeſt which had ſeparated us at firſt, had handl'd her ſo rudely, that after the Men had thought they ſhould have been ſwallow'd up by the Water which ſhe took in on every ſide, ſhe was forc'd to put in by the way, and refit, before ſhe could overtake us. However, being uncertain as we were, what was become of her, and deſigning to be aſſur'd of what we were to truſt to, we were permitted to put in to *Lerneca*, and go aſhore to refreſh our ſelves, till we could hear news of our Man of War.

Lerneca, which was formerly a City of a large extent, as may well be judged by the ſpaciouſneſs of her Ruins, is now no more then a Village ſeated about a quarter of a Mile from the Sea, to the *South*, and inhabited by ſeveral conſiderable and wealthy Merchants, as being one of thoſe places in the Iſland of *Cyprus*, where the greateſt Trade is driven. The Fathers of the *Holy Land* have there a very convenient Covent; and the *Capuchins* alſo a moſt delightful Manſion. Which latter being *French*, whereas the others are almoſt all *Spaniards*, we took up our Lodging with the *Capuchins*: Nor can any thing be added to the Entertainment which they gave us, nor to the charitable care which they took to recover us from our paſt Hardſhips.

The

The Beauty and Fertility of the Island of Cyprus.

The Fertility of this Island is so great, and there is such an extraordinary plenty of all things for the support of Human Life, that there is not perhaps any part of the World where a man brought down by Sickness and Infirmities, may sooner recover his Strength and Health. The Wines are excellent, and all the Fruits delicious; the Citrons, Oranges and Limons cost little or nothing. There is a prodigious number of * *Francolins* as well as other Wild-Fowl: And in general, whatever is to be desir'd, either to supply the Exigencies, or pamper the Pleasures of a Voluptuous Life, is to be found there in such vast abundance, that this Island may contend for Delight and Conveniency with any other in the World.

* *A delicate Red-leg'd Fowl, of which there are two sorts; one somewhat less then our* Godwit, *that feed altogether upon Fish: The other more like a* Partridge *that lives among Hills and high Grounds; the rarer and dearer, and perhaps the daintier of the two.*

But in the midst of these great Advantages, it wants fresh Water; there not being in all the Island above one Spring that is not brackish. This Fountain lies exactly upon the Sea-shore; yet notwithstanding the nearness of it to the Sea, preserves the sweet-

ſweet and delicious Taſt which diſtinguiſhes it from the reſt. I leave it to the Philoſophers to unfold this Prodigy of Nature, which tho frequent enough, yet ſeems to have ſomething of a wonder in it.

The Curioſity of ſome French *Paſſengers puniſh'd by the* Turks.

During our ſtay in this Iſland, an ugly Accident befell ſome Paſſengers that were embark'd aboard our Veſſel. One day, that they were walking upon the Sea-ſhore where the *Turks* have a little Fort, but meanly guarded, their Curioſity led 'em to enter the inſide of the Place, where the Avenues were all open, never conſidering how dangerous it was to give the leaſt ſuſpicion to a People that are ſo jealous of the Chriſtians, and look upon 'em as their moſt mortal Enemies. Upon this, a Soldier that was not far off, obſerving 'em, after he had call'd ſome of his Companions, ran to 'em in a terrible chafe, belabour'd 'em with a great Cudgel, and had certainly knockt out their Brains, but for ſome Domeſtic Servants of the *French* Conſul, that happen'd to come by in the interim by chance, who put a ſtop to the Fury of the Soldiers; giving them to underſtand, that they were Strangers, altogether ignorant of the Cuſtom of the Country; that they dreamt no harm, only thought they might have been allow'd the ſame liberty, as is uſually permitted in

Europe,

Europe, where it was a common thing for any Body to enter into such Places which they find unguarded, and without Defence. But this business was not so put up; for the Consul sent an Express to *Nicosia*, to complain of the Brutishness of the Soldier, upon which he was order'd to receive a hunder'd Bastinado's.

After some days Repose, the *Thundring Jupiter* arriving, tho very much shatter'd by the Tempest, we reimbark'd to set sail for *Alexandretta*, in company with another Vessel of *Marseilles*, that joyn'd us at *Cyprus*. We set sail both together at the same time, and at the same time also found our selves by the favour of a fair Wind at *Nore*, just against the Gulf of *Alexandretta*; near the entrance into which was to be discover'd at a good distance, a Point of Land running out a great way into the Sea, and which the *Arabians* call *Canzir*, or the *Wild Boar*, because this Cape resembles perfectly the Head of a Wild Boar.

Two Vessels fall foul one upon another, through the Imprudence of the Pilot.

Before we doubl'd this Promontory, our Pilot being desirous to give notice to the Pilot of the other Vessel what Course to Steer in the Night, which was at hand, had like to have destroy'd both the one and the other, as well by Surprise, as by Imprudence. For while he bore up too near

near the t'other Ship, to the end he might be the better heard, not considering that we sail'd with a side-wind, he quite lost the Wind, which the Sail of the t'other Ship depriv'd him of; so that the Current having brought 'em foul upon the other, never was known such a terrible Out-cry and Confusion among the Sea-men. Presently they betook themselves to their Booms to hinder the two Massy-bulks from Bilging one against the other; and in regard the motion of the Waves carry'd 'em with great Violence, and for that their Yards Arms and Cordage were entangl'd one within another, never were two Ships thought to be so near perishing. But at length, by cutting the Masts, Yards, and Tackle, they made a shift to get clear of each other. After which, having refitted their Rigging as well as they could, for the short way they had to make, we got safe into Port the next day, maugre all the unlucky Accidents that had befallen us.

We arrived at Alexandretta.

Alexandretta, which the *Turks* call *Scandaroon*, is a Town seated upon the Sea-shore in a very unwholesome spot of Ground, by reason that the Mountains, with which it is every way surrounded, hinder the Wind from ventilating and purifying the Air, which is extreamly thick,

thick, and being heated and inflam'd during the Summer, cauſes many violent and malignant Diſtempers. And notwithſtanding the Advice, which had been given us before our Departure out of *France*, to make but a very little ſtop there, we were conſtrain'd to ſtay for Three whole weeks together, till the Roads infeſted by the Soldiers, that were continually upon their March out of *Aſia* to *Conſtantinople*, were a little rid of thoſe troubleſome Paſſengers.

No ſooner had we got aſhore, but we had the pleaſure to ſee diſpatch'd away, before us, one of the Meſſengers which they make uſe of in thoſe Parts to carry ſuch Intelligence, as they would have ſpeedily made known. For the doing of which, their moſt uſual way is this. A Merchant of *Aleppo*, who deſires to have the moſt early Information of what Merchandizes are come from *France*, or any other parts, takes particular care by an Expreſs to ſend away a Pigeon that has young ones, much about the time, that the Ships are expected at *Alexandretta*, where he has his Correſpondent; who, as ſoon as any Veſſel comes to an Anchor, goes and informs himſelf of what Goods the Veſſel has brought moſt proper for his turn; of which, when he has given a full Account in his Letter, he

A Pigeon diſpatch'd to Aleppo, gives notice of the arrival of the two Ships.

he fastens the Paper about the Neck of the winged Courrier, and carrying her to the top of a little Mountain, gives her her liberty, never fearing her going astray. The Pigeon, which we saw let go, after she had soar'd a good heighth to discover, doubtless, the place, from whence she had been taken some few days before, and push'd forward by that instinct, which is common to all Birds that have young ones, took her flight towards *Aleppo*, and arriv'd there in less then three hours, tho' that City be very near thirty Leagues from the place, from whence she was sent. However they do not make use of any sort of Pigeons to carry their Dispatches, in regard that all Pigeons are not alike proper for that Service. For there is a particular sort of these Birds, which are easily train'd up to this Exercise, and which as occasion serves, are of extraordinary use, especially for the swift management of Business, and where speed of Intelligence is requir'd, as in the Factories of the *Levant*, far remote one from the other.

This was the only piece of Curiosity which we could observe during our stay in this same first Port of the East. We would willingly also have seen the Shore, upon which 'tis believ'd that *Jonas* was thrown by the Whale, that swallow'd him up: But being inform'd, that it was very dangerous to go too far on that side, by reason of the

Excursi-

Excurſions of the *Arabians*, when they underſtand that there are any Ships arriv'd in the Road, we ſatisfi'd our ſelves with only ſeeing at a diſtance the Piramid that was erected in remembrance of that Miracle.

At length, the firſt *Thurſday* in *Lent* being fixt upon for the day of our Departure, there was a Caravan made up of about forty Perſons. They call a Caravan in *Turky* any number of Travellers deſign'd to one certain Place, and bound to keep Company together for fear of being Plunder'd or Murder'd by a ſort of profeſs'd Robbers, with which the High Roads are numerouſly infeſted. Our Company therefore being all ready, we ſet forward from *Alexandretta* under the Guidance of a *Turk*, a very honeſt Fellow, who perform'd the Office of *Caravan Bachi*, or Conductor of the Caravan, and of whoſe Fidelity the *French* had a long time had experience.

Our firſt days Journey was but ſhort, for we lay at a Village call'd *Beilan*, not above four or five Leagues from *Alexandretta*.

The next Morning we travell'd on by Break of day, and croſs'd the Plain of *Antioch*, which is one of the moſt pleaſant, and moſt fertile that are to be ſeen in the World. It is about five or ſix Leagues in extent, intercut with an infinite number of Rivolets

Rivolets, abounding in Paſturage, and cover'd with Cattel which are there brought to be fatted all the year long. The ſame day we paſs'd the *Orontes*, a ſmall Stream, the Water of which is very muddy and inclining to a ruddy colour, and conſiderable for nothing elſe but the Name.

That Night we lodg'd in one of the Villages of the *Curdes*, from whom that Nation now grown ſo numerous, is ſaid to have been originally deriv'd. Here our People were forc'd to keep a good Guard all Night long, for fear of being ſurpriz'd by the Country People, that only ſubſiſt by Thieving and Robbery.

Our next days Journey was tireſom anough, by reaſon of the rugged and ſtony ways, no leſs tedious to the Horſes then the Men. We beheld as we paſt along, the ſtately Ruins of thoſe Ancient Monaſteries, where formerly ſo many devout Perſons led an Angelick Life. They alſo ſhew'd us at a diſtance, the famous Pillar where *Simon* the *Stilite*, for forty years together perform'd that rigorous Penance, which aſtoniſh'd all the Religious Perſons round about. At length, after we had travell'd quite through this ſmall Country with thoſe extraordinary Sentiments of Devotion which the ſight of all thoſe Sacred Monuments inſpire into the moſt inſenſible, we arriv'd betimes at *Anjar*, which is a large

large Burrough, where our *Caravan Bachi* receiv'd us into a House of his own, and where he treated us with a little Rice boil'd in Oyl, and some Fruits of the Country; the time of *Lent* not permitting him to be so liberal to the *French*, as he was wont to be at other times.

We arrive at Aleppo.

At last upon *Sunday* the 11th of *March*, we arriv'd at *Aleppo*, where we were receiv'd by the Jesuits with those Demonstrations of Friendship, as made us forget all our past Hardships. After some few days repose, the Superior of the Missions of *Syria*, giving me to understand the great want of Labourers almost in all the *Eastern* Parts, through the loss of several excellent Missionaries, understood so well how to engage me in all his Affairs; that, notwithstanding my extraordinary Inclinations to have hasten'd into *Persia*, in order to my Grand Journey intended for *China*, which I had had in my thoughts for so many years, I could not refuse to go for some Months into *Curdistan*, from whence Father *Roche* had ply'd him with importunate Letters, to let him know how impossible it was for him to abide there any longer without a Companion to ease him of the great Burthen, that lay upon his Shoulders every day.

This

This ſacrificing of my ſelf coſt me in truth ſomewhat dear, as alſo for that I was conſtrain'd to ſeparate from my Brother, who was deſign'd for the ſame reaſon to another Miſſion, tho we had flatter'd our ſelves that we ſhould one day both together taſte the ſweet Comforts of manuring thoſe Fields, where both of us were in hopes to reap the ſame Harveſt. But when a Man has once devoted himſelf to God, to what purpoſe is it afterwards to be ſparing of himſelf? So that I prepar'd to be gone with a numerous Caravan, that was muſtering together, and within a ſhort time was ready to depart for *Betlis*, the Capital City of *Curdiſtan*.

Among the reſt that made up this Caravan, there was an *Armenian* Merchant, who profeſs'd himſelf a *Roman*-Catholick, and who under that Notion ſeem'd to be much a Friend of the Jeſuits. Now, in regard that then I underſtood not any of the *Eaſtern* Languages, I thought I could not do better then to put my ſelf into the Hands of this Perſon, out of a Confidence that his Religion, and his Love for our Society would oblige him to take care of me in this, the firſt of all my Travels.

It was in the time of a *Lent*, which the *Armenians* obſerve with ſo much rigour, that they make it a great ſcruple of Conſcience,

ſcience to feed upon Lettice, Fiſh and Oyl, or to drink Wine. Therefore I thought my ſelf engag'd to comply with the weakneſs of thoſe people, who believe the whole Eſſence of Religion to conſiſt in theſe Exteriour Obſervations, and to deprive my ſelf, as they did, of all thoſe Refreſhments of Nature, which the Catholick Church allows her Children. For this purpoſe, after I had only made my Proviſion of Biſcuit, Dates, and ſome other dry'd Fruits, together with a little Coffee, for a Journey of above two hundred and fifty Leagues, I left *Aleppo*, diſguiz'd like an *Armenian* for my greater ſecurity, and went with my Conductor the 24*th* of *March*, to the General Rendevouz of the Caravan.

The Turks never begin to travel on a Friday.

It was a *Thurſday* in the Evening which the *Turks* made choice of on purpoſe to ſet forward, out of a Superſtitious Fancy very uſual among the *Eaſtern* People; who believe that if they begin a Journey upon a *Friday* Morning, it will infallibly draw upon 'em a great number of Misfortunes during the whole courſe of their Travels; though in my Opinion the misfortune of paſſing a whole Night ſo incommodiouſly as we were conſtrain'd to ſpend the firſt Night, is one of the greateſt Hardſhips that a man can well endure. There was no great fear of not

not waking betimes in the Morning, in regard 'twas impoſſible for any body to ſleep, by reaſon of the horrible noiſe and hurry, which cannot be at firſt avoided till every body is well ſetled in his Geares.

But at length the Caravan, compoſs'd of about 200 perſons, being ready by break of day, we all together quitted the Cavern where we lay, and after we had croſs'd in good order ſeveral Deſart Plains of *Syria*, where we had a view of the ſtill famous City of *Edeſſa*, which the *Turks* call *Orpha*; we arriv'd at the Banks of *Euphrates*, which we croſs'd over in a large Flatbottom'd-Boat, over againſt a little City, by our Modern Geographers uſually call'd by the Name of *Birè*, where this River, ſo much celebrated in Sacred Hiſtory, may be about three hundred Paces broad.

There, although too late, I found it to be true, what a perſon perfectly acquainted with the *Eaſt* had told me; That upon the Competitorſhip of ſeveral Guides that uſually preſent themſelves, 'tis better to make choice of a *Turk*, then a *Chriſtian* of the Country; the latter neither having Authority to defend you, nor courage to oppoſe himſelf againſt the cruel Impoſitions that are demanded of ye, nor that Fidelity which is always obſervable in the other; eſpecially when he has ſworn upon his head to conduct you ſafely.

In

In a word; The *Armenian*, to whose care I was recommended, before my departure from *Aleppo*, began to make me sensible at our passing the *Euphrates*, that he was not the Person he was taken to be; but that he minded much more his own Interest then my Preservation or Convenience.

The Turks *understanding me to be an* European, *lay a great Imposition upon me.*

For in regard the Ferrying Places over Rivers are the most critical Places in all *Turky*, more especially for Travellers, who are thought to be laden with Riches, my Conductor understood perfectly well to make his best Advantage of this Humour of the *Turks*; and not only drew himself out of a great deal of Trouble at my Expence, as being to have paid a great sum of Money for the Goods which he carri'd; but informing against me, that I was a Frank, ransom'd himself with his share of my Money, which he divided with the *Turks*, as the Reward of his Information, and which I was forc'd to pay, to redeem my own Person, and Goods which they had already seiz'd, out of their Clutches.

But this was not the only misfortune which I underwent, during this Journey. The Plains of *Mesopotamia*, into which we enter'd, after we had pass'd *Euphrates*, no less

leſs made tryal of my Health and Conſtitution, then they furniſh'd me with occaſions ſufficient to exerciſe my Patience. The rigorous Lent which I was bound to obſerve, enfeebl'd me every day more and more; nor had I any Converſation with any living Soul, for that no Body underſtood me, neither did I underſtand any Body; and the Night which is uſually a time of reſt, was to me a time of cruel Torment. In a word, the Life of a Caravan, which I had never made tryal of before, annoy'd me ſo extreamly, that if God had not ſuccour'd me after a paticular manner, I had infallibly ſunk under the Burthen the very firſt days that I found my ſelf under a neceſſity of accuſtoming my ſelf to it. Nor will it be amiſs to give a ſhort Account of this ſame way of Caravan-Travelling.

In the Morning you muſt riſe before break of Day, eſpecially in the ſeaſon that the Heats are not very extream, then you muſt Travel till Noon, or rather till you come to ſome place where you may meet with Water to refreſh both Men and Horſes: there you muſt ſtay for about two hours, till both are ſomewhat refreſh'd, and then you muſt be content to nibble upon a little dry'd Fruit, for want of Time and Wood to get any thing elſe ready, unleſs a little Coffee, and that too with a great deal of

difficulty. After a ſtay of two hours, you muſt get a Horſe-back again, and ſo Travel on till Night, that you meet with a Place proper to Encamp in; which being found, preſently a kind of Entrenchment is drawn round about it, and the Entrenchment ſurrounded with Ropes, to which the Horſes are ti'd that belong to the Caravan. This done, the Baggage, and all the Merchandize is carri'd into the middle of the Place, cloſe to which every Body takes care to Range himſelf as near as may be one to another, the better to take care every body of what is their own, till Sleep ſeizes 'em, which it does generally very ſoundly, without the help of any Rocking. This done, and every body having got his Supper ready, which is ſeldom any more then a Plate of Rice, a Carpet is ſpread, both Table-cloth and Bed, upon which after Supper they compoſe themſelves to their Reſt till the next Morning, and then for the ſame Courſe of Life again.

The care of the Caravan to preſerve themſelves from Robbers in the Night.

But in regard thoſe Plains, as deſert as they be, are always peſter'd with the *Arabians*, that follow no other Trade then that of Robbing and Theiving; nor have any other Revenue but the Booty which they plunder, you muſt be continually upon your Guard for fear of being ſurpriz'd.

priz'd. For this reason, there is great care taken to have good Centinels at different Posts, who are bound to ride about all Night long, hooping and hollowing as loud as they can tear their Throats, thereby to let the Enemy know that they are ready to receive 'em; and to give notice to the Caravan that they are diligent upon their Duty.

Yet notwithstanding all the care that is taken, I my self was a Witness, that there past very few Nights wherein we were not hotly alarum'd, and that we were not forc'd to rise in disorder to repel these troublesome Guests, of whose Approach the least noise you hear makes every Body suspicious; and of whom, one or other will be sure to slip in among the croud, and do his business under the Protection of the Night.

These Inconveniences to which the People are every Night expos'd, together with the excessive Rains, which we are forc'd to endure many times in open Plains, without any manner of Covert or Shelter, from the end of one days Journey to the beginning of another, brought me down so low, that I look upon it as a kind of a Miracle, that I was able so long to undergo such excessive Hardships; wherein however I could not chuse but take some pleasure, in hopes among so many hazards, and at the

expence of my Life, to advance the great Work, which had caus'd me to quit *Europe*, and whatever elſe I had moſt dear in the World.

God however was in mercy pleas'd to afford me Comfort in a moſt ſingular manner after all the Extremities, to which I had been reduc'd, and to encourage me to new Sufferings, wherein I was about to engage my ſelf, by means of a pleaſing and unexpected Accident, that befel me at *Diarbeker*, the Capital City of *Meſopotamia*, where we arriv'd fifteen days after our departure from *Aleppo*.

This City is one of the moſt Populous, and moſt Remarkable for Trade in all *Turky*, ſeated in a moſt lovely Plain upon the Banks of *Tygre*, which ſome confound with *Chobar*, where the Prophet *Ezekiel* convers'd ſo familiarly with God. The encloſure of the Walls, built by one of the *Greek* Emperors, is ſtill ſtanding, and in good Repair. The moſt conſiderable Trade, which is there driven, conſiſts in Red Linnen Cloth, Cotten, and Goats Leather of the ſame Colour, for which they have an incredible utterance into *Poland*, *Hungary*, and *Muſcovy*, and other Countries, where long Habits and Buskins are in faſhion. The Women, who are look'd upon over all the *Ottoman* Empire as meer Slaves, are nothing at all troubl'd at it there. They uſually

usually go a walking with the Christian Women, with whom they keep an honest and civil Correspondence. And, in a word, all the People are sincere, and there is much more Courtesy and Affability among 'em, than among the common *Turks* in other Provinces.

And this it was easy for me to observe from the very first moment that I enter'd into the City. For I had no sooner made my Appearance before the Receiver of the Customs; but he, understanding that I was a Stranger, and a *French* man, caus'd me to be forthwith conducted to the Residence of the *Capuchins*, after I had let him understand my Intention to lodge there.

Those Fathers, who have made an advantageous Use of Physick, to settle themselves in a Post so advantageous to the Christian Religion, as appears by the surprizing Progresses they have made for near these fifteen years together, receiv'd me with so much Cordial Affection, and such an overplus of Joy, that their Reception, so full of Tenderness and Goodness, afforded me much more Consolation, than the Affliction of my past Miseries had dejected me.

But that, which contributed more then all the rest, to make me look upon all my Sufferings as nothing, was my meeting in

thoſe Parts with Father *Barnaby*, a Jeſuit, then which nothing could be more acceptable to me, as being the Perſon, with whom I had long and paſſionately deſir'd to confer; to the end I might take ſuch certain Meaſures from his Lips, for the accompliſhment of my undertaking, which he approv'd no leſs then my ſelf, and had been one of thoſe, who had giv'n me the firſt Draught of. Now, in regard the Fathers, in whoſe Houſe we lodg'd, would not diſcover us to one another, to the end we might take the more delight in our enterview, we met ſeveral times, and talk'd together at the ſame time without knowing each other, tho' we had formerly liv'd both together in the ſame College: whether our Countenances were really alter'd after a long Separation; or whether it were, that the Faſhion of our Habits, which we were oblig'd to change, and in which we had never ſeen each other, made us appear quite different from what we were formerly. Nevertheleſs, by the force of long Conſideration, and attentive Examination, we began to recal each other ſo well to mind, that we became convinc'd of our former Acquaintance. And then it was, that we both abandon'd our ſelves to thoſe pleaſing Tranſports of Joy, that upon the like Occaſions ſeize the Souls of two Perſons, whom the Love of

of Jesus Christ has strictly united together.

After we had somewhat recover'd our selves from the Astonishment of such a happy surprizal, and had given each other a mutual Account of our past Adventures, I put him insensibly upon the design, which he had formerly propos'd of opening a new way into *China* through *Grand-Tartary*, and other Countries of *Asia*, which are so little known in *Europe*. Now in regard he had been extreamly zealous to know after what manner his design had been entertain'd in *France*, and whether it had been approv'd by our Superiours, he could not refrain from Tears, when I put into his hands the Orders, which I had been entrusted to deliver him, and told him my mind withal in these words; 'At length, dear 'Father, said I, Heaven has heard your 'Prayers. You are the Person, whom Hea-'ven has ordain'd for that great Under-'taking, of which you laid the design, and 'here is the Person made choice of to be 'the faithful Companion of your Labours: 'More then happy, if you and I can but 'discover this important Passage, or else 'lay down our Lives in obedience to the 'Call of God, which inspires us both with 'the same desires for the Advancement of 'his Glory.

No sooner did he understand these joyful Tidings, but he imparted to me all the prospects of his Consideration upon such an important design, and made me so deeply sensible of the great Advantages which might be expected from it for the Establishment of Religion, that he oblig'd me forthwith to take a Resolution never to abandon the Execution of this Enterprize whatever Accidents should intervene to cross it, as being then persuaded, as I am still, that Resolution and Constancy would assure us of infallible Success.

From that happy moment, we desir'd nothing more then to see our selves in a Condition to begin so pious a Work. But in regard the Affairs of the Missions of *Armenia* call'd him to *Aleppo*, and that the appointment of Heaven commanded me to *Betlis*, we could do nothing further then agree together, during our short stay at *Diarbeker*, upon the ways and means which it behov'd us to make use of the Execution of our Design so soon as might be.

All things thus agreed, he rejoyn'd his Caravan, and I mine, both well inclin'd on our parts, to leave nothing omitted that might contribute to the accomplishment of our Vows.

Thus while he travell'd towards *Euphrates*, I took the Road for *Armenia*; after I had pass'd the *Tiger* the first time, over a fair

fair Stone-Bridge, about a quarter of a League from the City of *Diarbeker*.

A Machine made use of for the crossing of the River Tiger.

But I was not so fortunate the second time, that I was to cross it in a Wind-boat, which the People on the other side of the River got ready in a moment, so soon as they saw the Caravan appear. This Machine, which the People of the Country make use of, not only to Ferry over the *Tiger*, but also to go by Water from place to place between *Diarbeker* to *Bassora*, where this River falls into the Sea, is no other then a fastning together of several Goat-skins blown up, and join'd together on the four Sides, with as many long Perches ty'd very close together, and afterwards cover'd over with several Branches of Trees, that are carefully laid athwart.

When our Boat was ready, it was carry'd a good way above that place where we staid for it on the opposite Shoar; after which the Waterman lanching and getting into it, the Stream, which is very Rapid, whirld it down the River, and the strength of the Pilots Oars brought it just to our Feet. The Baggage was soon carry'd over, and then the Travellers got into the Boat with every one his Horse's Bridle in his hand; the Horse being unsaddl'd for the more easy convenience of Swim-

ming. I follow'd the Crowd, becauſe I would not be one of the laſt, but my being ſo haſty coſt me dear. For not being inform'd of the Precautions, which it behov'd me to obſerve in ſtanding upon thoſe ſort of Boats, I unfortunately ſet my Foot upon one of the Borrachio's or Leathern Goat-skin Baggs which was not cover'd, not knowing that by preſſing it in that manner, I ſhould cauſe it to ſink. Upon which one of the Boat-men perceiving the falſe ſtep I had made, without any more to do, took me by force and flung me back upon the Bank of the River, where he fulfill'd his Revenge of my Inadvertency, which certainly was no Crime; but God reſerv'd another Tryal for me at this Paſſage, which was much more harſh and ſevere then that which I had ſuffer'd already.

The Author like to be drowned.

For the *Tiger*, which the exceſſive Rains that year had extreamly ſwell'd, not being to be contain'd within its proper Channel, makes a ſecond by the Inundation; which tho not ſo deep as the true Channel, is very broad however, and no leſs rapid then the real one. Now every body being got a Horſe-back to foard it in the place that was ſhew'd us, I follow'd the File of thoſe that were got before. But before I was got to the middle,

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my Horſe that was weak and weary in ſtriving to reſiſt the impetuoſity of the Torrent that began to be too ſtrong for him, threw me into the Water, and the Stream which I was not able to reſiſt, carry'd me a great way along with it: which had it not done, I had immediately been trod to pieces in under the Horſes feet that follow'd behind. Immediately the People of the Caravan obſerving what had befallen me, threw themſelves pell-mell into the River, *Turks* and *Chriſtians*, and coming in time to my aid, drew me out of the Water; which however was not the laſt, nor the greateſt Danger which I eſcap'd upon this occaſion, as you will find by the ſequel.

When all the Caravan were got over to the other ſide of the River, we deſcry'd a Camp of *Curds*, to the number of Five or ſix thouſand Men. Now, in regard theſe wandring People are as formidable as the *Arabs*, and for that they are no way inferior to 'em in the Art of Robbing; we made it our buſineſs to get away as ſoon as we could out of their ſight, to prevent their falling upon us with a Party too numerous for us to reſiſt. Thereupon, as wet as I was, and as much reaſon as I had to ſhift me, my Conductor conſtrain'd me to follow the Caravan, who to ſecure themſelves from thoſe Robbers that would have

have ſhew'd 'em no Mercy, were forc'd to ride ſix whole hours together, to gain a little Village where they were certain of being ſecure.

There was no way, but to yield to neceſſity, and venture all at ſuch a pinch as this, conſidering that whatſoever Courſe I took, I was equally expos'd to moſt terrible Events. And indeed 'twas impoſſible that any man ſhould ſuffer more all the while that we were travelling to our Stage; the violent Shiverings, the cruel Soundings wherewith I was ſeiz'd all the way, in the coldeſt Seaſon of the year, made ſuch violent onſets upon me, that I never thought my ſelf able to have held out againſt ſo many Hardſhips and Diſtreſſes at one time. But in the Evening, being arriv'd at the place where we were to ſtop for that Night only, I was carry'd by good Fortune to the Houſe of a Chriſtian, who became ſo mov'd with my deplorable Condition, that he omitted nothing of whatever he could think of, requiſite to reſtore me to a little ſtrength. And God gave ſuch a Bleſſing to his Charity, that after I had reſted for ſome hours upon a Bed, I found my ſelf the next Morning ſtrong anough to continue my Journey.

Hardly had we travell'd two Leagues, but we found our ſelves engag'd in the Mountains.

Mountains of *Armenia*, where the Snow lay as high as a Pikes length. Now, in regard those Mountains which we croſt, are not altogether contiguous, they leave at the bottom, a narrow paſſage, through which we rode for ſome time by the ſide of a River that runs in the Vally, which ſeparates the two Hills. As I rode along, I obſerv'd one thing very ſingular, tho it happens every year, as the People of the Country aſſur'd me. The Snow, which the heat of the Sun began at that time to melt, and whoſe heat the Reverberation of his Beams very much augmented, coming once to be diſſolv'd, falls down with ſuch a headlong impetuoſity, that beſides, that the Rapidneſs of the Flood ranverſes all the Houſes which it meets with, it forms a kind of a Mound in the midſt of the River into which it diſcharges it ſelf, which ſtops the Courſe of the Water for ſome time; ſo that when the Water comes to undermine that congeal'd Maſs, it opens a Paſſage through it, and makes an Arch which ſerves inſtead of a ſolid Bridge to bear Travellers, and Beaſts of Burthen, and ſo remains ſo long as the Cold and Froſt continues.

We were above eight days before we could get clear of this dreadful mountainous Labyrinth; where the ways were ſomtimes

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ſo fill'd up with Snow, that our Horſes fell down under us every ſtep they took, ſo that we had employment enough to lift 'em up, and load 'em again; inſomuch, that ſometimes we could not go above a Leagne a day, and that for the moſt part afoot leading our Horſes by the Bridle.

But that which render'd our March moſt toilſome to me, was the ſteepneſs and ruggedneſs of the Mountains, over which we were forc'd to ſcramble, there being neither Path nor Footſtep to be ſeen, and ſome that we were conſtrain'd to clamber, were above a quarter of a League high. After all which Toils and Fatigues, at length we arriv'd at *Betlis* upon *Eaſter-Monday* the 22d of *April*, a Month after our departure from *Aleppo*. Father *Roche*, who had notice ſome days before of my arrival, by ſome Horſemen that made more ſpeed then the reſt, met me at the *Caravan-ſera*, or Inn belonging to the City, at the ſame time that I alighted, and carri'd me forthwith to the Houſe where he lay. Where while I continu'd, my only buſineſs was to ſtudy the *Turkiſh* Language, unleſs it were ſome domeſtick Buſineſs which I took upon me, to the end my Companion might have the more time to entertain his *Neophites*, or new Converts, whoſe extraordinary Zeal raviſh'd me to that degree, that it was one of my moſt preſſing Encouragements to

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my self the sooneſt I could, to the end I might be in a condition to taſte the Pleaſures of a Miſſionary, when he has the happineſs to recover a loſt Sheep into the Flock of the Church.

While I was labouring with all diligence to procure this felicity to my ſelf, we receiv'd Orders from *Aleppo* to quit this Miſſion, and to go and ſettle another at *Erzerum*, where there were very probable hopes of making greater progreſs then at *Betlis*, and with leſs danger of being turn'd out of our Employments, then in the Poſt where we were; whence we were conſtrain'd many times to part from one another to ſatisfie the Bacha of *Wan*, who was deſirous to have ſome one of the Jeſuits near him in the place of his Reſidence, which was twenty Leagues from *Betlis*, to attend him as his Phyſician.

For this Reaſon it was, that Father *Barnaby* went to *Aleppo*, there to lay before the Superior General of the Miſſions, the Inconveniences of ſuch frequent Separations; which beſides that they diſturb'd the whole Order of our Miniſterial Functions, were diſadvantagious to the Chriſtians of the Country, among whom there was more to be gain'd then among the *Turks*, who lie under a moral impoſſibility of being converted.

But

But this order, how reasonable soever it appear'd, did not a little perplex us, by reason of the difficulty and danger in the execution of it. For we were extreamly belov'd over all the City; the *Emir*, who was Chief Commander, had a great value for us, and look'd upon us as people that were very serviceable to him; so that we could not hope that he would ever consent to our departure. Therefore we thought it not our best way to ask leave to be gone, but rather privately to withdraw, without imparting our Design to any living Soul. But notwithstanding all the secret Measures we took to conceal our Departure, the Christians had notice of it; and presently applying themselves to the *Emir*, to the end they might the better engage him to detain us, told him all they could to our advantage, and more indeed then they knew.

For after they had laid before him the Charity of the Missionaries, in respect of their Sick People; their Ability in all sorts of Sciences, their holy and exemplary Life, they added, speaking of me, that there was lately arriv'd out of *Europe* a most skilful Clock-maker, who might be greatly serviceable not only to him, but to the whole City. There needed no more to oblige the *Emir* to call us before him. To which purpose he sent one of his Officers for us; from

from whom we underſtood the ill Offices which the Chriſtians had done us, to conſtrain us to ſtay among 'em; and while we were expected at the *Divan*, our *Armenians* a little over-zealous, kept the *Emir* in a long Diſcourſe concerning us; telling, among other things, to convince him of our extraordinary Vertue, That we were people ſo reſerv'd and circumſpect in all our Words and Actions, that ever ſince they knew us, though they had frequently convers'd with us, they never heard the ſmalleſt Oath eſcape our Lips. So that how greatly ſoever the *Emir* was prepoſſeſs'd in our favour, he ſeem'd to be ſurpris'd at what they told him; and in regard he had never convers'd with any but *Turks*, or very wicked *Chriſtians*, who have their *Vovallah* continually in their Mouths, he was ſo perſwaded, that that ill Habit was as natural to us, as to himſelf, or them, that immediately he laid a Wager with one of thoſe that talk'd to him, of a Noble Turbant againſt a hunder'd Crowns, that he would make us ſwear in his preſence. No ſooner was the Wager laid, but we came into the Hall of Audience, and the *Emir* perceiving us, caus'd us to approach near his perſon, and having order'd us to ſit down in his Divan, he put ſeveral cunning captious Queſtions to us, to draw us imperceptibly into

The common Oath of the Country.

into the Snare, but all in vain; he could never bring us to ſpeak a language that had to that time been always unknown to us.

But he was more ſatisfi'd with me upon the Subject of Clock-making, though I knew no more of that Art, then every body knows that will look to their Watches themſelves, or have learnt to make ſome little amendments, when they are not overmuch out of order. I ſhew'd him one that I had brought with me out of *France*, and took it apieces Wheel after Wheel, that he might take time to conſider the different Springs and Motions; and finding he had a mind to it, I preſently made him an offer of it, being reſolv'd to make uſe of it as the means which Providence had put into our hands to facilitate our departure.

The Emir gives us permiſſion to depart. In ſhort, After I had deſir'd him that he would be pleas'd accept it, which he did without much importunity, I confidently diſcover'd to him our deſign of going to *Erzerum*, whether important buſineſs call'd me in great haſte. I added, that in regard I did not ſufficiently underſtand the Language to travel ſecurely, that he would extreamly oblige me to let my Companion go along with me; and withall, that he would vouchſafe me a ſmall Convoy. I minded not his ſcruples and relu-

reluctancy at first, for I knew by his smiling look, and condescending countenance, that if I press'd him with a little more importunity, I should easily obtain what I expected from him. In short, whether it were that my Present had dazl'd him, or that God had mov'd his heart to favour us, he order'd the Pass which I demanded to be drawn up immediately; and sent me before my departure, a Horse ready saddl'd and bridl'd, worth double the Watch which I left with him.

After such an unexpected piece of good success, we prepar'd to be gone with a numerous Caravan, which had staid about ten or twelve days at *Betlis*, till the *Emirs* Custom-house Officers had discharg'd it, to carry several sorts of Merchandize to *Erzerum*, design'd for *Persia*.

Five Curds *attach a numerous Caravan.*

This Journey lasted not above eight or ten days, nor did any thing happen considerable all the way, but one small Accident at the Passage over *Euphrates*. Five *Curdes* that lay in ambush set upon our Rear-guard with that good fortune, that they took away some Horses, and drove 'em before 'em through so many by-ways and turnings, that it was impossible to overtake 'em, and recover their Booty; which oblig'd us to be a little more watchful, and made the people, of which the

Caravan

Caravan consisted, more wary how they scatter'd one from another, then they were before; so that every body rode in his rank in good order; only the *Turks* retir'd three or four times a day from the gross of the Body, to say their Prayers by the Bank of some Rivolet, if they met with any in the Roads.

Which gives me an occasion to say, That the exactness which those Infidels observe in their Prayers, has made me many times bewail the Christians neglect of so pious and holy a Duty. 'Tis a thing hardly to be ever heard of, that a *Turk* who is never so little devoted to his Sect, lets a day pass, without performing this Religious Exercise at least three or four times; and the omission of it is look'd upon as a most heinous Crime among 'em. Moreover I can testifie, That two *Turks* happening to quarrel one with another in the same Journey, after they had revil'd one another with all the foul Language imaginable, one of 'em put the other to silence, by reproaching him that he had not pray'd to God all that day. How much were it to be wish'd that the same Sentiments were able to touch the hearts of so many Christians as we find in *Europe*, who are so far from believing such a holy Practice to be a Duty, that they think it a shame to pay to God, that Worship is so justly due to him. Now, in regard that Father *Barnaby* had

had written to us, that he would be at *Erzerum*, I met him there at the end of my journey.

Erzerum, or *Arzeron*, is a City of *Turkey*, upon the Frontiers of *Persia*, seated in a pleasant Plain, about seven or eight Leagues in circuit, and border'd on every side with little Hills that rise insensibly one above another; out of which three Rivers rise, that I have seen, of the four that Holy Scripture assures us to have watred the Terrestial Paradise.

If *Nile*, which rises out of the Mountains of the *Moon* in *Africa*, were one of those Rivers, as some Interpreters have conjectur'd, it is a very difficult thing to determine where that delicious Garden should be, where God plac'd the First Parents of Mankind. But certain it is, that a more advantagious situation cannot be pick'd out by Mortal Eyes, then that of this City which we have made choice of for the settlement of our new Mission. 'Tis near about as big as *Marseilles*, encompass'd with a double Enclosure of Walls, after the Antient manner, with a little high seated Citadel that commands it. The Subburbs are very large and well peopl'd: The Air is wholsome; the Water excellent, and in great plenty. In a Word, every thing concurs to make it one of the best Cities of the *Ottoman* Empire.

But

But that which is most of all to be consider'd, and which above all things put us upon resolving to settle there, is the vast concourse of all Nations that trade in *Asia*, more especially of the *Armenians*, who have a particular kindness for this City, which was formerly the Seat of their Kings; insomuch, that to this day there are to be seen the Ruins of the Palace where they kept their Court, with some beautiful Remains of the Patriarchal Church which they had built in honour of St. *John*.

The Armenians *inclin'd to quit their Errors.*

I understood by Father *Barnaby*, who was got thither some days before us, the willing dispositions which he had found in the City, as well of the *Turks* as *Christians*, to befriend our settlement among 'em, while both strove to honour him with the Marks of their Esteem and Affection. And it may seem a wonder perhaps, that the Person, whom God has made use of to lay the Foundations of this important Mission, was once an unfortunate Renegat, who seems to have been guided to *Erzerum*, only to prepare the Hearts and Minds of the People, by prepossessing 'em as he did in our favour.

This

This Person, who had been taken very young upon the Sea, afterwards turn'd *Mahumetan*, had not so far renounc'd the *Christian* Religion, but that he had preserv'd sufficient Idea's of it, to make him understand the falseness of that which either Interest or Force had constrain'd him to profess. So that when he understood who we were, he made no scruple to discover the Motives that had drawn us into *Armenia*. He gave us several Visits, and made it appear by the serious Discourses which he had with us, concerning the Affairs of Religion, that he was not so thoroughly convinc'd of that which he profess'd, and that a little thing would make him embrace again the true Religion which he had forsaken. But in regard his time was not come, it seems as if Providence only made use of him to authorize our Functions, among a People by whom he was as much esteem'd for his particular merit, as he was respected for his Quality and Degree. And in regard his Employment gave him free and easie access into all Houses; he rais'd our Reputation so high by those things which he publish'd every where to our advantage, that we were look'd upon by all the Inhabitants as extraordinary persons. The *Armenians* more especially were so sensible of our Zeal, to

A Renegate serviceable in the settlement of the Mission.

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prefer them before all other Nations of the *East*; that after they had met together to congratulate the happiness which we had procur'd 'em, and to testifie their sincere acknowledgment of so great a favour, they caus'd our Names to be enregister'd, as also the Year and Day of our arrival in the City, to preserve the memory of of it to perpetuity, in the publick Registers of the Church.

Such happy beginnings were afterwards attended with so many Blessings, that we were easily induc'd to acknowledge that God was pleas'd with the Post which we had chos'n; for there followed a great number of eminent Conversions; whole Families abjur'd their Schisms and their Errors, and a general Reformation of Manners appear'd in all those who were recover'd into the State of Grace. In a word their Piety and Zeal distinguish'd 'em so far above others, that were not so docible, that the difference of their Lives and Conversations that was to be observ'd in the very dawnings of their Conversion among 'em seem'd a sensibleproof to severalof the truth of our Religion. So that I had the pleasure during a stay of Six Months that I made at *Erzerum*, to see that growing Church encreasing with so much success that I thought we had no reason to envy the Primitive Ages of Christianity. But I

was not so much the number of the Faithful that compos'd it, which render'd it considerable, as the Zeal with which it appear'd to be enliven'd. Their frequent coming to the Sacrament, their assiduity in Prayer, the Modesty, the strict union that reign'd among 'em, a certain Air of Sanctity that diffus'd it self thoough all their Actions, were the rising grounds that gave us an easy and delightful Prospect of our good success. So that I should have esteem'd my self happy to have enjoy'd all my life time, these savory Fruits of the Apostleship of Heaven, that had call'd me long before, together with Father *Barnaby* to cultivate the Lands of *Tartary* o'regrown with Weeds and Thistles, had not they oblig'd us to renounce that Consolation, by engaging us to enlarge our Conquests, and extend the limits of the Kingdom of Jesus Christ.

Father Barnaby *goes to* Irivan.

Upon this consideration it was, that my Companion, after we had left our Mission in so good a plight, parted from me for some time, with a design to go to *Irivan*; where his presence was necessary, not only to confirm the settlement there made some years before, but also to take certain measures with the *Indians* and *Tousbecks*, which usually resort thither, in order to the carrying-on of our intended Enterprize.

terprize. Besides, it requir'd four whole Months to regulate all things rightly, and to give me leasure to perfect my self in the *Turkish* Tongue, which I had begun to learn with good success.

No sooner was I in a condition by my self, to labour in the salvation of Souls, but I receiv'd order to follow him. But some few days before my departure, a little before Midnight we were surpris'd with an Earthquake, so furious, that there was hardly any body among us, who did not believe himself utterly lost. I wak'd of a suddain, at what time the Beams and Girders of my Chamber were all in motion; and I was afraid more then once, that the Walls that seem'd to stoop forward, would have buried me under their Ruins: But there happen'd no ill consequences of this disorder. The Earthquake ceas'd in half a quarter of an hour; though it continu'd with a much more moderate shaking for eight days together, precisely at the same hour, that it began the first time.

An Earthquake at Erzerum.

In regard these sorts of Accidents are very usual in *Armenia*, by reason of the prodigious number of Mountains with which that Province is cover'd; the People of the Country have no other way to shelter and secure themselves from the dreadful conse-

quences

quences which they fear, but to leave the Cities, and abide in the Fields under Tents, till every thing be quiet: Yet sometimes they are surpris'd, notwithstanding all the care they can take. For in regard that the Earth many times cleaves and opens with the violence of the shogs of the Earthquake Matter, sometimes whole Villages are swallow'd up in those parts where the motion is most sensibly perceiv'd; as they told me it befel a Village about seven or eight Leagues from the City. One time I met with a Mathematician, that was somewhat intoxicated with *Copernicus*'s Philosophy; who was of opinion, that all these Violent Motions extreamly favour'd the Opinion of that Philosopher, who perhaps would not have fail'd himself to have made use of the same proof to have supported his Opinion; granting, that these motions were regularly made from *East* to *West*; as it is pretended, that they most generally happen to be.

After I had assur'd my self for some time that the Earthquake was absolutely over, and that it was no longer to be feard, I went to meet Father *Barnaby*, who only waited for my company, to set forward as soon as might be, to the end we might get to the *Caspian-Sea* time enough to embark in the *Muscovite* Vessels, which usually make choice of the beginning of the Summer to return to *Astrakan*.

Now in regard the Snow was not yet quite melted, and for that the Ways continu'd extreamly bad, the Caravan to which I had join'd my self, spent more time to get to *Persia*, then they were usually wont to do. I cannot tell whether the great desire which I had to leave *Turky*, made me think our Stage much more remote then indeed it was; but I never travell'd any Journey that seem'd more tedious to me then this; though knowing the Language then much better then before, naturally I ought to have found it more agreeable than any of the former. However, notwithstanding my extream Passion to get clear of the *Grand-Signior*'s Territories, I was just upon the point of reingaging my self anew, through the Villainy of the Guards which we met upon the Frontiers, where they usually lie to exact the payment of the Duties going out, and coming in. For some Christian Merchants, who were returning out of *Persia*, understanding by some of their Acquaintance who belong'd to our Caravan, that I was an *European*, and a person in orders treated me with so much friendship, and so kindly caress'd me in the presence of the *Turks*, who had stop'd both them and us for the payment of our Toll, that they made 'em suspect me to be some considerable Traveller, and that there was something more than usual to be got out of me. These

These people therefore beyond expression greedy of Mony, after they had agreed among themselves how they might put me to trouble, briskly and in a rude manner demanded of me wherefore, since I carry'd no Merchandize along with me, I was so desirous to go into *Persia*, whither onely Trade could invite a Stranger. To which I answer'd, That Affairs more important then Traffick drew me thither, concealing however the true Motive of my Journey. This was enough to convince 'em that I was not a person to be spar'd, and that it behov'd 'em to extort by main force, what they could not do fairly and honestly. Thereupon they endeavour'd to frighten me by all the ways their invention could suggest; to that purpose they thought they should easily bring about their Ends, by treating me as a Spie, and threatn'd to carry me before the Basha of *Kars*, which is a City of *Turky* upon the Frontiers of *Persia*, who would be sure, as they said, to cut off my head, if I did not take care to prevent my Misfortune by some inconsiderable Present; which was the only way to deliver me out of their clutches.

Now in regard I was well acquainted with the Conditions of these People, and besides deliver'd my self readily, I gave 'em to understand by my Answers, that I was better instructed in the Customs of the

Country, than they imagin'd me to be; ſo that within a moment after, I was pleas'd to ſee 'em grown more calm. For when I told 'em I was not ſo much afraid of the *Bacha* with whom they menac'd me, becauſe ſome days before I had ſeen his head, which was carry'd to *Conſtantinople* by a *Kapigi-Bachi*, they preſently chang'd their Battery, and paſs'd from threatnings to intreaties, to obtain by civility what they deſpiar'd to get by rudeneſs, teazing me without ceaſing all the Night long; but finding me as reſolute as they were importunate, they were forc'd to let me go the next Morning with the reſt of the Caravan, which thirſted after *Perſia* with as much eagerneſs as my ſelf, in hopes to have to do for the future with a People far more reaſonable then thoſe we had left.

In ſhort, I obſerv'd ſoon after the difference between the one and the other; for I no ſooner ſet my foot upon the hithermoſt Territories of the *Cha*, but I was accoſted by ſome Inhabitants of the Country, who after a thouſand Careſſes, congratulated my good Fortune in having eſcap'd the claws of the *Turks*; for whom they have as great an antipathy, as the *Turks* have a hatred for them.

And becauſe they had had a confus'd information of the Victory which the Chriſtians had obtain'd over the Enemies of our Reli-

Religion and theirs; I gave 'em a more particular Relation of it; with which they seem'd to be so well pleas'd, that they would not fail to make Bonfires that Evening, to testify their joy for the good success of the *Franks*, whom God made his Instruments to humble and confound a people that so justly merited to be utterly exterminated. I was ignorant a long time of the Cause of this strange Aversion which these two Nations have one for another; but I learn'd it some time afterward from a notable *Armenian*; to whom I declar'd my wonder to see the *Persians* so embitter'd against the *Turks*; whom I thought till then more strictly united by the Ties of the same Religion.

The Antipathy between the Turks *and* Persians.

I shall therefore give an account as near as I can, of what I discover'd in reference to the Animosity of the one against the other, and as to the difference of their Sentiments in matters of Religion. The unheard of Cruelties which the *Turks* exercis'd upon the *Persians* some years since, the sacking of their Cities, the horrid Butcheries, which they committed, without distinction, of all sorts of Persons, in all Places through which they pass'd, made such a deep impression in the hearts of those miserable vanquish'd People, that the remembrance of 'em still remain'd fix'd in their minds. They could never

pardon thoſe who had no leſs inhumanly, and barbarouſly us'd 'em, then if they had been the declar'd Enemies of *Mahomet*, and the *Alcoran*; whoſe Doctrine nevertheleſs they all along pretended to follow with as much zeal and exactneſs, as the moſt zealous among the *Muſſelmen*. And theſe Embitterments are much more corroborated by that Idea which they have of the *Turks*, whom they believe to be in an Error, in point of Religion, though they differ one from another but in two Heads; which ought to excite our compaſſion ſo much the more, by how much the more ridiculous they ſeem to be.

In the firſt place the *Turks*, whom they call *Sunni*, own for real Prophets, three ſorts of *Mahomets*, *Oſman Abdid*, *Beker*, and *Omar*. The *Perſians* diſpute their Holineſs, becauſe they put *Ali* to death, whoſe Diſciples they affirm themſelves to be. Therefore in abhorrence of that Murther it is, that every time their Prieſts aſcend to the top of the Tower of the Moſque, to call the people to Prayer, they always thunder out their Execrations againſt the three unnatural Prophets, that had no more reſpect and veneration for ſo holy a man as *Ali*, upon whom, next to *Mahomet*, they look as their great Maſter and Oracle. They invoke him in all their Exigencies, and upon all occaſions; inſomuch that they have theſe words continually

nually in their Mouths, *Martaz Ali*; which among them is one of the most holy and devout Ejaculations they can make use of.

However some of 'em assur'd me, that their Devotion for *Ali* began to slacken, and that they made no scruple to address themselves to *Omar*, since a little Accident that fell out some years ago.

A Person of Quality being one day stuck fast in the Mire, together with his Horse, call'd *Ali* to his assistance, and conjur'd him with loud Supplications to help him out of the Mud; but *Ali* was deaf to his Cries, never minding in the least the unfortunate condition of the poor Gentleman: Who finding his Prophet so insensible of his Adversity, which he endeavour'd to make him understand by his redoubl'd Lamentations, at length in his despair address'd himself to *Omar*; whose Name he had no sooner pronounc'd as loud as he could tear his throat, but his Horse, no doubt, awaken'd and reviv'd with the extraordinary noise of that Barbarous Word, baul'd out with so much violence, renew'd his Efforts, and giving a spring, bounc'd clear out of the Mire where his Master and he had stuck a long time. Upon this *Ali*'s unfortunate Votary, reflecting upon what had pass'd, began to be troubl'd with a hunder'd Scruples of Conscience, and to be disgusted at the false confi-

dence which till then he had had in the pretended Great Protector of his Nation. In this Perplexity he repairs to one of the most Learned *Mollha*'s that he knew, propos'd his Doubts, and desir'd to be speedily resolv'd: Who being an Eminent Doctor, when he had heard him, answer'd him coldly, to confirm him the more in the Faith wherein he saw him totterring, That he had no reason to wonder at what had happen'd; that *Ali* being a warlike Prophet, scorn'd to be found in a place so unworthy of a Conqueror, as that wherein he had invok'd him: Whereas *Omar* being a poor-spirited Fellow, as he well knew him to have been, minded no other Posts than Sloughs and Quagmires, where he might be able to succour miserable wretches that flung themselves blindly into his Arms.

This Answer for the present setl'd the Gentleman's discomposure of mind; but afterward his Scruples twingd him with greater violence then before, so that he could not forbear abandoning himself wholly to his first Motions of revenge and despight, inveighing against *Ali*, and every where proclaiming the Effects of *Omar*'s Potent Protection, who had reliev'd him in such a desperate case of necessity. However the common people continue their Veneration to *Ali*, and abominate the other three Prophets, of which *Omar*, being the Per-

Perſon whoſe Memory is moſt deteſted, is look'd upon as a Monſter among the *Perſians*, who never uſe his Name but in their anger and fury; as our Libertines have recourſe to the Devil in their haſty and choleric Paſſions.

Secondly, The *Perſians* believe, that there are ſeveral conſiderable Errors and Abuſes crept in among the *Turks* in the obſervation of the *Alchoran*, the chiefeſt of which concerns their coming prepar'd to Prayer. Both the one and the other agree in this Point; That no man ought ever to ſay his Prayers without being purifi'd before hand; but they do not agree upon the manner of Purification. For the *Turks*, after they have ſtript their Arms quite bare, let the Water glide inſenſibly from their Fingers ends to their Elbows; whereas the *Perſians* begin at the Elbows, and end at the extremities of the Fingers: For which they cite the Authority of the *Alcoran*, which clearly ſets down the Practice of that Ceremony and how it ought to be perform'd.

Theſe are the ridiculous Ceremonies which I learnt as ſoon as I ſet foot in *Perſia*, which movd me ſo much the more, to ſee that a Nation otherwiſe ſo docible, and altogether endu'd with Reaſon, yet ſo blind and ſtupid in matters of Religion.

But

But if I had a heart pierc'd through with grief to find ſo many ſouls redeem'd with the precious Blood of Chriſt, not only inſenſible of their unhappineſs, but intoxicated beyond expreſſion, with a thouſand fabulous Stories and Prejudices; I could not chuſe but feel ſome conſolation the nearer I approach'd to *Erivan*, in ſeeing our Saviour's Croſs ſet up in the places adjoining to that firſt City of *Perſia*; where notwithſtanding all the Machinations of the Devil, Chriſt has ſome adorers; whoſe Faith, tho ſtrangely ſophiſticated, however is not utterly extinguiſh'd.

Of all the parts of *Aſia*, where Chriſtianity ſtill ſhines, with ſomething of luſtre, and where the Profeſſion of it is allow'd with moſt Liberty, *Ichmiazin*, without contradiction is the place; a large Borough of the Upper *Armenia*, four little Leagues from *Irivan*. The *Turks* uſually call it *Uch-Kliſſè*, or the *Three Churches*; becauſe that beſides the Great Church, from whence the place derives the Name it bears, there are two other very near it.

Ichmiazin *the Patriarchal Seat of the* Armenians.

The firſt is that which appears within the Encloſure of a fair Monaſtery, where the Patriarch of the *Armenians* has his uſual Reſidence, in ſociety with fifty or ſixty Monks that are under his Government. It is conſecrated to

to the *Incarnate Word*, which according to common Tradition gave the Draught of it to St. *Gregory*, Sirnam'd the *Illuminator*, who was ordain'd the first Patriarch of the *Armenians* by Pope *Silvester*, by whom he was likewise acknowledg'd for his Father and Master; and happy had she been, had she preserv'd in the primitive Purity that Religion which that Holy Apostle taught her.

The two other Churches distant from the former about Eight hunder'd Paces each, are nothing near so magnificent, nor so well kept in Repair. They are dedicated to two Holy *Roman* Virgins, *Ripsima* and *Cayanna*, who fled into *Armenia*, during the Ninth Persecution, and suffer'd Martyrdom in the same places where those two Churches are built.

The great Church stands in the middle of a large Court, round about which, in the form of an Half-Moon, are built three Piles of Lodgings, wherein are the Cells of the Monks. The Treasury is very rich, the Ornaments magnificent, the Place to be admir'd, as well for the great number of consecrated Vessels, of which some are of Massy Gold, as for the vast bigness of the Crosses, the Branches and Lamps, which assuredly would be no dishonour to the most stately Churches of *Europe*.

In

In this place it is, where it would be of great importance to settle a Mission, which is passionately desir'd by the greatest part of the Bishops of the Country. And two Missionaries, equally Zealous and Learned, that would but earnestly apply themselves to unfold after a clear and methodical manner, the Doctrine of our Faith, would not a little contribute to unite that Nation to the *Roman* Church, in regard that Ignorance rather then Obstinacy retains 'em in their Errors. This would be a work becoming the Charity of those generous Souls that seek with so much Care all Opportunities, to signalize their Zeal and ardent Affections for Jesus Christ.

From *Ichmiazin* I got to *Irivan*, not above three Leagues distant from it. By the way, I had the pleasure to have a sight of the famous Mount *Ararat*; where, 'tis believ'd, the Ark of *Noah* rested after the Deluge.

I know not, whether *John Struys*', who makes so pleasant a Description of it in the Journal of his Travels, so heedfully consider'd it, as he would make us believe. For my part, having time to observe the Situation of it, during near a Months stay at *Irivan*, and having inform'd my self with as much exactness of all the particulars of that Mountain, I cannot without indigna-

tion

tion read what that bold Adventurer has written. For besides the manifest Contradictions, which it is easy to observe in his fabulous Travels, which however he assures us he perform'd himself over that Mountain, altogether inaccessible; he places it not above fifty Leagues from the *Caspian* Sea; whereas in truth it lies above a hundred and fifty Leagues distant from it.

TRA-

TRAVELS

Into ſome Part of

TARTARY.

BOOK II.

ALtho I look'd upon the Execution of my firſt deſigns to have been much retarded by the Orders, which I receiv'd from *Aleppo* to ſtop for ſome time in *Curdiſtan*, and in *Armenia*, the Providence of God carry'd on all things in ſuch a manner; that, within a year after my departure out of *France*, I found my ſelf in a Condition to ſet my hand to the work in good earneſt, together with Father *Barnaby*, who had taken ſuch prudent care for the ſure and certain performance of our intended Journey.

After

After we had both of us examin'd the different Roads, that were to be taken to carry us into *China*, we fix'd upon that of *Astrakan*, as the most safe, and most commodious of all the rest, by reason of the Caravans which set out from thence three or four times a year for *Bokara* and *Smarkand*, where the *Muscovites* and *Tousbecs* traffick together.

In order to this Determination, we spent some days in Retirement to invoke the Benedictions of Heaven; and after we had provided our selves with all Ornaments necessary for the saying of Mass by the way, we departed from *Iri-van* the 23*d* of *April*, 1686. disguis'd like *Georgians*, whose Habit carries a great awe with it over all *Persia*; in the Company of two *Armenians*, who conducted us as far as *Gangea*.

F. Barnaby *and I departed from* Iri-van.

The Night before our Departure, about Eight a Clock in the Evening, we were surpriz'd with an Earthquake, the violence of which gave us a smart Alarum. But in regard it ceas'd almost in an instant, we quickly recover'd our selves, and took it for a lucky Augury of the good Success we were to expect; perswaded, that Heaven thereby was willing to shew us what Crosses we must expect to meet with, and how much it behov'd us to support and corro-

borate

borate our ſelves againſt the Efforts of Hell. The firſt day's Journey was but ſmall, for we travell'd but four Leagues from *Irivan*, and lay at a Borough, where an *Armenian* Catholick receiv'd us into his Houſe, and entertain'd us after the manner of the Country. But the joy we had conceiv'd, that we were going to ſpread the Goſpel among the moſt Savage Nations in the World, was not a little diſturb'd the firſt Night by an Accident altogether unexpected, and which could not be foreſeen. For we had no ſooner compos'd our ſelves to reſt upon Carpets laid for us, according to the faſhion of the *Eaſtern Countries*, but Father *Barnaby* felt himſelf ſtung by a *Scorpion*, which had crept inſenſibly into his Boſom as we lay aſleep. So ſoon as I heard him cry out, I roſe, and when I ſaw by the help of a Candle the marks of that venomous Inſect, I gave my Companion over for loſt; but I ſoon recover'd my ſelf out of my fears; for after he had ſqueez'd the *Scorpion* it ſelf upon the place affected, which is the Sovereign Remedy againſt the Miſchief of the Sting, and rubb'd the Part with a little Treacle, he went to Sleep again as before, and we reſted ſo quiet that Night, that we were in a good Condition to continue our Journey next Morning.

The

The croſs Gurgiſtan.

The firſt Province we enter'd, after we left *Irivan*, was that of *Gurgiſtan*, which we croſt without any obſtacle. For in regard it is well peopl'd, and for that the Villages and Towns lye very thick and cloſe one to another, the Refreſhments which we met with every where among the Chriſtians who are very numerous in thoſe Parts were great helps to us at the beginning of our Travels. Beſides that, in regard we ran no great Hazards upon the Road, by reaſon of the Vigilance of the Governors of the Province, who are reſponſible for all diſorders that are committed within their Juriſdiction; we husbanded our time as we pleas'd our ſelves, and generally we travell'd more by Night then by Day, to avoid the exceſſive Heats, which an *European* is not able long to endure, as being accuſtom'd to a more temperate Climate.

After we had travell'd four days in this Country, wherein there is the greateſt variety that ever I ſaw ~~with~~ in all my experience, we met, not far from a long Chain of Mountains that we were to croſs, with a Lake about fourſcore Leagues in compaſs, NB. where are caught the largeſt and beſt Salmon-Trouts that are to be ſeen, which are not only vended over a great part of *Perſia*, but carry'd alſo into *Turky*; eſpecially in the Winter, where they are ſold at a good rate.

The

The *Armenians* have a very fair Monastery built in an Island within this Lake, no less commodious then delightful: And to this place it is, that the Patriarch usually Banishes such Monks as are stubborn and irregular, or such as he has any cause to be jealous of. We rode along by the side of this little Sea, for so the People of the Country call it, a whole day's Journey together. After which, we enter'd into a Labyrinth of Mountains, that part *Persia* from *Georgia*. However, the crossing 'em did not seem tedious; for tho we were enclos'd on every side, yet we had a continual prospect of several little Woods and Groves, with which the Hills were cover'd; and of a prodigious number of Pheasants, and other wild Fowle, which we put-up as we rode along.

But all these innocent Pleasures, which we tasted by the by, were soon disturb'd by an Alarum given us in a Christian Town, where we made a stop. For some of the Countrymen observing Father *Barnaby* and me so little concern'd in our looks, where we had all the reason of the World to be afraid of every thing, gave us notice to get away with all speed, unless we intended to fall into the hands of about forty *Banditti*, that had been upon the Road for some time, and were not far from us. We therefore took the advantage of their charitable Advice, and

and made all the haſte we could to a Hill which they ſhew'd us, as a place where we might ſecure our ſelves.

No ſooner had we got to the top of that little Hill, but we were immediately ſurrounded with a Troop of *Armenians*, ſome with Slings, ſome with great Clubs; who perceiving by the Confidence wherewith we advanc'd toward 'em, that we were not the Men they lookt for, receiv'd us curteouſly. On the other ſide, we finding they were impatient to know who we were, told 'em, that we were Franks, Perſons in Religious Orders, and Miſſionaries, that were going into *Tartary*, and thence into *China*, with an intention to Preach the Goſpel.

Thus when they underſtood the Motive which induc'd us to undertake ſo perillous a Journey, they heap'd Civilities upon us: Some took our Horſes to take care of 'em; others brought us Refreſhments; and in a word, there was not any one that did not ſtrive to ſignalize himſelf by ſome Office of Charity toward us. They inform'd us of the Alarum that had been giv'n, and what had conſtrained 'em to intrench themſelves in the place where we found 'em. They told us, that certain Gentlemen of *Georgia* had revolted from the *Kan* of *Tifflis* about fifteen days before; and not finding themſelves ſtrong enough to withſtand the Force which

which he had ſent to reduce 'em, they were conſtrain'd to quit their Houſes, and fly the Country till the Storm was over; and that becauſe the greateſt part of 'em wanted mony to keep 'em, they were fain to fall upon the Frontier Villages, where they ravag'd and plunder'd without controul. Therefore ſaid they, being juſtly afraid of being aſſaulted by theſe mercileſs Free-booters, and loſing thoſe little goods we have, we muſter'd together in this place, which we defend with ſuch pitiful Weapons as theſe. We gave 'em the beſt conſolation we could, during the ſmall time we ſtaid among 'em, and after we had viſited ſome of their Sick, to whom we apply'd ſuch Remedies as we thought moſt proper to give 'em eaſe, we continu'd our Journey toward *Gangea*, where we arriv'd the next day in the Afternoon.

Gangea is one of the beſt Cities of *Perſia*, ſeated in a pleaſant Plain about five and twenty, or thirty Leagues long. The great number of Rivers which meet there, and of which the Inhabitants make uſe to water their Gardens, that take up a good part of the City, contribute not a little to render the Soil round about it moſt delightful and fertile. We arriv'd there in the middle of the Spring, at what time never was any proſpect more grateful to my Eyes, then to ſee a multitude of Houſes ſeated among an infi-

nite

nite number of Groves and Thickets of lovely Trees laden with Leaves and Flowers, which a most beautiful blooming Green render'd yet more charming to the sight. So that the *Persians* call this enchanting Corner by no other Name, then that of the Garden of the Empire.

The *Bazars*, or Market-Places which are in the middle of the City, are the fairest and most magnificent of all that ever I beheld in the *East*. For besides their extraordinary extent, they are very well vaulted, and there is a particular Quarter assign'd for every sort of Merchandize. And because the City of *Gangea* is most advantagiously seated for Trade, there is a vast Croud of Foreigners that always resort to it.

At the same that we arriv'd there, an overflowing Zeal for Religion had occasion'd a hideous hurly-burly in the City. For the *Persian Mollah*'s, having declaim'd against the three False Prophets mention'd in the forgoing Book, provok'd the *Turks* to that degree, that they betook themselves to their Arms, tho they were but a small Number, to revenge themselves for the Affront done their most Holy Saints. They invested some of the Mosquees, and were about to have sacrific'd to their Resentment the People there assembl'd to say their Prayers, if the Governor, who had timely notice of what pass'd, had not put a stop to those hot-brain'd Zealots. Three

§ Page 56.

Three days after our Arrival at *Gangea*, we departed with a ſmall Caravan, conſiſting all of Chriſtian Merchants, whom Traffick and Buſineſs haſten'd to *Scamaki*, and in their Company croſs'd the lovely Plains that extend themſelves almoſt from one City to the other. The firſt day of our Journey we paſs'd the *Kur*, which riſes in *Georgia*, and after it has water'd ſeveral Plains, convey'd plenty to ſeveral Cities, and enrich'd the Country with a world of Sturgeon that are caught in it; at length diſcharges it ſelf into the *Caſpian* Sea.

At the paſſing of this River, it was that our *Georgian* Habit did us good Service. For in regard the *Turks* take great delight to ſignalize their hatred againſt the Monks, whenever they meet with an opportunity; more eſpecially, where they know it is in their power to be favourable or rigorous, as they pleaſe themſelves, they never obſerve any meaſure in Juſtice with thoſe whom they look upon as the declar'd Enemies of their Religion. And generally they fall upon their Purſes rather then their Perſons, being perſwaded as they are, out of their prodigious Avarice, that they cannot do a man greater Injury, then by taking from him what they eſteem and prefer themſelves beyond their own Lives. But in regard they took us for other then we were,

they us'd us more favourable then we durſt hope for.

An unlucky meeting with a Perſian Chaper.

We were not ſo fortunate the next day, in meeting with a *Perſian Chapar*, which is the Name they give to the *Perſian* Couriers, as *Oulac* is to thoſe of *Turky*. In both Empires theſe ſort of People are extreamly formidable to Travellers. For in regard the State makes no regular Proviſion of Horſes for 'em; they have a priviledg to diſmount upon the Road any Perſon whoſe Horſe pleaſes 'em better then their own. Now, tho we were ſufficiently inform'd of this inconvenient Cuſtom, we could not be ſo cautious, but that we were ſurpriz'd by one of theſe Couriers which the Kam of *Sebiamaki* had diſpatch'd away about urgent Affairs. He came powd'ring upon us in a Valley, where we had ſtopp'd to bait our Horſes, and took the beſt of 'em, with which he was juſt going to ride away. In this ſame remedileſs Condition we took the uſual courſe which the unfortunate take in ſuch unlucky Accidents as theſe, and ſlipt a piece of Money into the hands of this ſame troubleſome Meſſenger. Upon which he preſently grew ſweet upon us, and having readily found out a ſpecious pretence to let us alone, he rode away to ſeek ſome new Adventure in another place.

At

At length, after all these little tryals of Patience which a Traveller cannot avoid, when he engages himself in long Journies, we arriv'd at *Schamaki*, very glad to understand we were so near the *Caspian* Sea, and where in a little time we understood we should meet with several *Muscovitish* Vessels that were preparing to set sail for *Astrakan*. Schamaki *describ'd.*

Schamaki, which was formerly one of the most considerable and best peopl'd Cities of all *Persia*, is much decay'd from what it was some years ago, when it was in a far more flourishing Condition then now. For a furious Earthquake that happen'd about twelve years since, laid it almost utterly in Ruins; overthrowing Five or six thousand Houses, and killing so great a number of Inhabitants, who were buried under the Rubbish, that now it is not above half so big as formerly it was; and yet there are reckon'd to be in it near upon Fifty or sixty thousand Souls; nor is there any part perhaps of the *Persian* Empire, where you shall meet with so vast a concourse of Strangers.

Besides the great number of *Armenians*, which as they say, amounts to Thirty thousand; there are *Indians*, *Muscovites*, *Georgians*, *Greeks*, *Turks*, *Circassians*, and an infinite number of other People, whom the Neighbourhood

bourhood of the Sea, together with the Goodneſs of the Country, draws thither from all Parts. This Concourſe of ſo many different Nations it was, which made us earneſtly wiſh there were a Miſſion ſettl'd in this City, as being fully perſwaded that ſeveral Zealous Miſſionaries would find in abundance wherewith to repay the Labours of their fervent Zeal. It ſeems our Prayers have been heard ſince our departure thence, ſo that we have now a Reſidence there, for which we are beholding to the deceas'd Count *de Syri*, who employ'd all his Credit with the King of *Perſia* to obtain leave for an Eſtabliſhment in that Place. And he was pleas'd to lay the firſt foundations of it himſelf, by Father *Pothier* of the Order of Jeſus, whom he carry'd along with him on purpoſe from *Iſpahan* to *Schamaki*, where he left him in his return to *Poland*, there to give the King an Account of his Negotiations on the behalf of all the Chriſtian Princes engag'd in the War againſt the *Turks*.

Fat. Pothier *Murder'd.*

This Father *Pothier* was one of the moſt accompliſh'd Miſſionaries in the *Eaſt*, and was one of thoſe whom our King entruſted with the Royal Preſents which he ſent about ten years ſince to the *Cha* of *Perſia*, together with a Letter which he wrote in favour of the Chriſtians of *Nachivan*, who had

had a long time groan'd under the Tyranny of ſome Governors that moſt heavily oppreſs'd 'em. He drew a great number of Diſciples after him, at the beginning, by the Charms of his edifying Converſation, and by his ſweet and affable Diſpoſition and Behaviour; they came in Crouds to be inſtructed and participate of the Divine Myſteries. But a certain *Turk* of whom the Father had hir'd a Houſe, till the Governor had aſſign'd him a Seat as he promis'd to do, grew ſo jealous of the happy Progreſs of the Goſpel, and became ſo furiouſly mad to ſee his Houſe, which was really conſecrated to *Haly*, become a School of Chriſtianity, that he reſovl'd to be reveng'd of the Affront that was every day put upon his Prophet, and his Religion. To which purpoſe, riſing in the Night, when the Miſſionary never dreamt the leaſt miſtruſt of him, he brake open his Chamber-door, and ſtabb'd him in the ſame place where he had given the firſt wounds to Hereſy, Schiſm, and Infidelity.

Had we thought that one of our Brethren would have follow'd us ſo ſoon at the Heels, to deprive us of the Palms which we might have diſputed with him, perhaps we ſhould not have been ſo earneſt, to have quitted the Poſt we were in; but then not knowing that Heaven had any other uſe to make of our Miniſtry then to open

a passage into *China*, we hasten'd to the *Caspian* Sea, three good days Journey from the City of *Schamaki*.

The Caspian *Sea describ'd.*

This little Sea which is not above Eight hunder'd Leagues in compass, to speak properly, is no more then a vast salt Lake, into which above a hunder'd Rivers, not to speak of an infinite number of little Rivolets, discharge themselves on all sides, and keep it continually fill'd with Water, which She, by way of return, furnishes with so great a Quantity of Fish, that in many places you may take 'em up with your hands without Net or Line. More especiall in tempestuous Weather, when the Fish forc'd on by the Waves, suffer themselves to be crouded in Shoales into the Rivers, where they are the more willing to abide, as finding themselves shelter'd from the violent Agitations of the Sea.

Besides this particular Remark, which I had leisure to observe, during a stay of fifteen days, till we could meet with an opporunity to embark; I was not a little surpriz'd to see, the same day we were to have set Sail, the Seamen employ'd to fetch fresh Water out of the Sea, above two Leagues from the Shoar. Now, in regard the thing to me seem'd extraordinary, I had a mind to taste the Water, which was as sweet, as if it had been drawn out of a Fountain, tho

tho but a few paces from the ſame place it appear'd to be more brackiſh then in any Seas that ever I ſail'd in. But my wonder ceas'd when I conſider'd, what a vaſt quantity of freſh Water empti'd it ſelf from all parts into the *Caſpian* Lake.

But that which is more wonderful, is this, to ſee this petty Ocean equally reſtrain'd within the Bounds that Providence had ordain'd it, notwithſtanding the multude of Rivers that fall into it, and which only one would think ſhould ſwell it to that degree, as ſometimes to overflow its Bounds. This reſpectful Obedience to Providence it is that has very much puzzl'd our Geographers, and produc'd the Opinion among 'em touching the Communication of this Sea with ſome others, which ſhe enriches with her own plenty, when overſtor'd her ſelf. Some have thought that the *Black* Sea, being the neareſt to it of any other Sea, makes this advantage to partake of her Neighbours ſtore. But beſides that this Opinion is grounded upon no ſolid Reaſon, it ſeems as if the Wiſdom of God had plac'd between theſe two Seas, a long rigde of High Mountains, for no other end, then abſolutely to ſeparate 'em one from the other. But I have two Conjectures which make me believe, that it rather diſcharges it ſelf into the *Perſian Gulph*, how far remote ſoever

ver it may ſeem to be, then into any other Sea.

The firſt is, becauſe that in the Gulph of the *Perſian* Sea, to the *South*, over againſt the Province of *Kilan*, there are two dangerous Whirlypools, or deep Abyſſes, which the *Perſian* Veſſels that ſet Sail from that Coaſt, endeavour to avoid as much as they can. And the noiſe of the Water, which throws it ſelf into that Gulp with a ſurprizing Rapidneſs, may be heard in calm Weather, ſo far off, that it is enough to terrify all thoſe who are ignorant of the real Cauſe. The ſecond Conjecture, which to me ſeems to be of more force then the former is grounded upon every years experience, by which they who inhabit all along the *Perſian* Gulph, obſerve a vaſt quantity of Willow-leaves at the end of every *Autumn*. Now, in regard this ſort of Tree is altogether unknown in the *Southern* Part of *Perſia*, which borders upon that Sea; and for that, quite the contrary, the *Northern* part which is bounded by the Sea of *Kilan*, has all the Sea-coaſts of it ſhaded with thoſe Trees; we may aſſure our ſelves with probability enough, that theſe Leaves are not carry'd from one end of the Empire to the other, but only by the Water that rowles 'em along through the Caverns of the Earth.

Upon

Upon this Sea it was, which ſo many particular Qualities render very remarkable, that we embark'd in a *Muſcovite* Fly-boat, but very ill equipp'd. But the Seaſon which was extreamly proper for Navigation, ſupply'd all things that could be wanting otherwiſe; we gain'd the *Volga* ſix days after we ſet ſail from the Road of *Nizzova*, which is one of the ſafeſt and moſt convenient in all *Perſia*. For beſides the great plenty of Wood in the Parts adjoyning, which ſerves for the refitting and repairs of ſhatter'd Veſſels; there is a prodigious number of Towns and Villages, able to furniſh a numerous Fleet with all manner of Proviſion.

After we had left the Sea, by the favour of a fair *Eaſt* Wind, which carry'd us about Sixſcore Leagues in a little time; we found our ſelves upon the *Volga*, before we knew where we were. For in regard this famous River diſcharges it ſelf into the *Caſpian* Sea, through Seventy Mouths, as we are commonly aſſur'd, and for that it ſtill preſerves the Majeſty of the Current for above Thirty Leagues, after it has quitted the various Shoars that cloſe it on both ſides, it ſeems to diſpute the Poſſeſſion of its Channel with the Sea. So that the only Mark to be aſſur'd that you are got into the River, is the freſhneſs of the Water, which he that firſt diſcovers, receives the ſame Rewards,

as in other places the Seamen do that firſt deſcry Land.

No ſooner were we got into one of the Mouths, but our Veſſel being deep loaden, ſtruck upon a Sand-bank, which the Pilots had not the foreſight to avoid. But in regard this Accident befel us ſeveral times afterward during our Voyage, I rather attribute it to the Shallowneſs of the River, which divides it ſelf into too many Arms, to be able to carry a Veſſel of an ordinary Burthen, then to the Seamen's want of experience.

However it were, certain I am, that we ſpent twice as much time in getting up to *Aſtracan*, which lies not above Twelve or Thirteen Leagues from the Mouth of the River, then it took us up to Sail from *Perſia* to the Rivers Mouth. Not that we were thus equally perplext, but only till we had got to the firſt place, where the *Muſcovites* have a great Fiſhery, which is one of the beſt Revenues which the *Czar* has. There it was that our Veſſel had Orders to ſtop for two or three days, till the Governor of *Aſtrakan*, to whom we deſpatch'd a Meſſenger to give him notice of our Arrival, gave us leave to make forward. During that little time that we were oblig'd to ſtay, we had good ſport in ſeeing the Fiſhermen catch Sturgeons, which is one of the greateſt curioſities that ever I ſaw in my Life; and the manner of it is this. The

The *Muſcovites*, to make their beſt Advantage of the great plenty of Fiſh, which the *Caſpian* Sea diſtributes to all the Rivers that fall into it, have driven in long Piles of Timber, from one ſide to the other, in one of the Channels of the *Volga*, which they thought moſt proper for their Fiſhery. Howerever they do not ſhut up all the Paſſages ſo cloſe, but that they leave one of each ſide for the Fiſh to ſwim up the River, and for the Veſſels that return from *Perſia*, and other places; a little above this firſt Barricado of Piles, they drive in others all a row, in the form of a Triangle, into which the Fiſh is eaſily carry'd by the violence of the Stream; tho when he is in, 'tis not only impoſſible for him to get out, but even to ſtir himſelf, as well by reaſon of the narrow compaſs of his Priſon, as becauſe of the huge bulk of his Body. In the mean time the Fiſhermen, who keep beating the Water to frighten the Fiſh into the Snare, viſit their Entrenchments made on purpoſe twice a day, where they never miſs of the Prey which they look for; which done, they thruſt a great Hook through the Ears of the Fiſh, and having drawn him up juſt above Water, beat out his Brains with a great Club, to prevent his eſcape, or doing any other Miſchief, ſhould they preſerve him alive in their Boats.

After

After this, they carry their Prize to the Banks of the Fiſhery, where they diſembowel the Fiſh, and take out the Eggs, of which one ſingle Sturgeon ſometimes affords 'em ſo great a number, as weighs above two or three hunder'd Pound. This is that glutinous Subſtance, ſo well known in Foreign Countries under the name of *Caviar*, which they prefer before all the reſt. They Salt it very carefully, and put it up with great care, to ſerve 'em in their Ragou's inſtead of Butter, which is forbidden 'em during Lent. As for the Body of the Fiſh, after they have cut it into Quarters, they ſqueeze out the Oyle, or elſe they pickle it up to be tranſported into all the Provinces of the Empire, or elſe into the Neighbouring Kingdoms, where they have an extraordinary vent for it.

But the pleaſure that we took in this Fiſhing ſport, was very much allay'd by the inconveniencies of an Army of *Gnats* that ſwarm upon the *Volga*, a little before and after Sun ſet. Their Stings ſo terribly torment both Man and Beaſt, that I am eaſily induc'd to believe, that of all the Plagues of *Egypt*, the Plague of the Flies was the moſt noiſome, and inſupportable.

Therefore to ſecure themſelves from this Vexation, Travellers wrap themſelves over head and ears with a little Tent which they carry with 'em on purpoſe, ſo ſoon as they begin

begin to feel 'em ſting. But in regard we had made no proviſion againſt theſe formidable Enemies, we lay at their mercy all the while we ſtaid in the *Volga:* So that when we came to *Aſtrakan*, we ſhould have been taken for Leapers, or people that were troubl'd with a Dropſie, but that the Inhabitants were well acquainted with the reaſon of the Wheals and Bliſters that disfigur'd us.

However this Martyrdom was at an end after four days; for the Governor of *Aſtrakan* having ſent his Lieutenant to the Veſſel to do it the more honour, as belonging to the Grand Duke, the Paſſengers had leave to quit the Ship, and put our ſelves into a Shallop, or kind of *Gondola*; the lightneſs of which, and the dexterity of the Rowers was ſuch, that we quickly got ſight of *Aſtrakan.*

Aſtrakan, which the moſt exact Geographers place in the forty eighth degree of Northern Latitude; is a City ſeated in one of the Iſlands of *Volga* about thirteen Leagues from the mouth of the River, whatever *Struys* ſays, who will have it to be fifty Leagues remote from the Rivers mouth. It is encompaſs'd with a double Wall, without any other Fortification, only ſome few Tow'rs, half Muſquet ſhot one from another. The great Guns are very fair ones, and the Garriſon is very nume-

numerous. Now in regard the ground upon which that City ſtands is very gravelly and low, the Summer heats are not to be endured in that place; inſomuch that the people are oblig'd to bathe ſeveral times a day. In the parts about it the Soil bears all ſorts of Fruits, and in great abundance; nor does their deliciouſneſs give way to their plenty. More eſpecially their Melons are remarkable for their moſt exquiſite taſte; and it is as rare a thing to meet with a bad or a wallowiſh Melon there, as it is unuſual to find a good one in *France*. Thoſe which are call'd Karpous, or Water-Melons, tho common enough, are moſt ſought after. The Rind is of a lively green colour, but the Pulp of a beautiful Roſe-colour, and full of juice, which cools as much as it quenches drowth, and of which you may eat your fill without any fear of ſurfeiting. They have alſo a ſort of Grape, of which they make Wine, but ſower, and no way pleaſing to the taſte. All this while no private perſon dares touch a Grape, or any other Fruit, until the Governor of *Aſtrakan* has made choice of the beſt of every thing for the *Czar*'s Table.

Beſides the Inhabitants of this City, who for the greateſt part are *Muſcovites*, ſeveral other Nations are intermix'd among 'em, drawn thither by the conveniency of Trade, and the ſweetneſs of the Climate. The

Arme-

Armenians poſſeſs one of the Suburbs entirely to themſelves, and the *Nogais Tartars* another, which altogether reſembles a City, being fortifi'd with a Wooden-Rampart, and having a Governour who commands there, under the Orders of the Chief Governor of *Aſtrakan*. Within that Encloſure ſtands a Moſquee; but the Houſes are for the greateſt part made of Bulruſhes, of which there may be about two thouſand. Now in regard it is the *Muſcovites* intereſt to uſe 'em kindly, by reaſon of the good Service they do 'em in their Wars, therefore they treat 'em rather as their Confederates, then their Vaſſels. To which purpoſe they are allow'd to ſhare with 'em in the convenience of the Market, that in the Morning is kept in their Quarter, which is call'd *Yourt*; and with the *Muſcovites* in the Evening in the great Market place, in the middle of *Aſtrakan*. Much more when they ſtand in need of Arms and Artillery to defend themſelves againſt any Enemiy that comes to aſſault 'em, they furniſh 'em, and aſſiſt 'em likewiſe to repel the Aſſailants.

It is not many years ſince the *Calmuc-Tartars* put 'em to a great deal of trouble; and that they came duly every Winter, by the Favour of the Ice, to aſſault even in their very Trenches. But ſince thoſe *Tartars* experienc'd the fury of Fire-Arms, which they know not as yet how to handle, they have not

not adventur'd to moleſt 'em. And indeed it is to the protection of the *Muſcovites*, that the *Nogais-Tartars* are beholding for the Repoſe and Tranquillitywhich they enjoy; while their Enemies ſcar'd with the Thunder of the Cannons and Muſquets, let 'em ſit quiet. But tho the Hoſtilities between the *Nogais* and *Calmuc-Tartars* are abſolutely at an end, the latter, which are a wandring ſort of people, forbear not ſtill to adventure every Winter into thoſe vaſt Plains between *Aſtrakan* and the *Caſpian-Sea*; where by reaſon thoſe Champian Countrys are not ſo much cover'd with Snow, becauſe they lie more to the *South*, and nearer the Sea, they meet with Food for their Cattel; the preſervation of which, as being all their Subſtance and Riches, engages 'em to make thoſe Inroads.

Which Annual Viſits of above a hunder'd thouſand men at a time, though they be no way pleaſing to the *Muſcovites*, however they are forc'd to ſuffer 'em, and not only ſo, but to humble themſelves to that degree, as to make 'em Preſents duely every year, to hinder their Incurſions, which they have reaſon always to be afraid of, from ſuch as are not reſtrain'd by the Laws of Orderly Government, and Civil Society. And theſe Preſents thus continu'd out of fear, being at length look'd upon by the *Tartars* as an indiſpenſible Obligation, are demanded

demanded with so much haughtiness and commanding fiercensſs, that the *Muſcovites* muſt expect nothing but the utmoſt extremities of War, ſhould they once refuſe 'em. I was then at *Aſtrakan*, when this prodigious multitude of Vagabonds was going to take up their Winter Quarters. At what time the Governor was no ſooner inform'd of their approach, but he ſent one of his Officers to aſſure their Chief-tain, that he would ſend 'em their uſual quantity of Proviſion with all the ſpeed that could be.

In a word; Some days after he ſent away ſeveral Waggons laden with Bread, *Karpus*'s, Srong-Water, and Tobacco, which is the Preſent, or rather Tribute, which ſerves to keep a good correſpondence between both Nations. Not but that the *Muſcovites* are able, if they pleas'd, to ſhake off this kind of Yoke which they impoſe upon themſelves, but becauſe the *Calmuc*'s as well as the *Nogais* are ready to lend 'em men upon all occaſions when they want 'em, they are willing to purchaſe their friendſhip, tho at the expence of their Reputation, and in ſome meaſure of their Liberty.

For this reaſon it is alſo that they careſs 'em when they come to *Aſtrakan*, and that they are not ſorry nor diſturbld to ſee 'em; for as formidable as they are to the *Muſcovites*, nevertheleſs the latter never ſcruple to drive

drive a Trade with 'em, either becauſe of the great quantity of Furs which they bring, or the vaſt number of Horſes which they ſell; both profitable Merchandizes to the people of the Country.

But they who without all queſtion contribute moſt to the flouriſhing condition of this City, are the *Indians*, or *Banians*, Idolaters as well as the *Calmucs*, whoſe Daughters they marry, becauſe they cannot ally themſelves neither with *Chriſtians*, nor with the *Mahometans* of the Country; theſe People being very induſtrious, and holding correſpondence in almoſt all the Ports of the *Caſpian-Sea*, there are few ſorts of Merchandize that do not paſs through their hands. So that they have likewiſe their Quarter in one of the Suburbs of the City by themſelves, where they enjoy the exerciſe of their falſe Religion with all manner of freedom.

The Errors of the Banians.

They hold the Tranſmigration of Souls, which will not ſuffer 'em to feed upon any thing that has life, whether Fiſh, Fleſh, or Foul; and they have ſuch a reſpect for Cows, that if they know of any one that is to be kill'd for ſupply of the Market, they will purchaſe it at a dear rate, and redeem it from the Slaughter-Houſe.

Every

Every Family breeds-up one with the ſame indulgence as they do their Children; no Creature can be more induſtriouſly comb'd, more carefully fed, more cleanly lodg'd, nor better look'd after when they are ſick.

Another piece of Superſtition they have, never to eat but in private; and before they touch the Victuals that is ſet before 'em, they throw ſome ſmall part of it ſeparately into the Fire, the Air, the Water, and upon the Earth, as an acknowledgment of ſome Divinity conceal'd in every one of thoſe Elements.

Whatever the reaſon of it is, we could never get from 'em the leaſt knowledge of any of their Myſteries. We have endeavour'd ſeveral times to engage a *Brackman* that travell'd with us out of *Perſia* into *Tartary*, but he put us off ſtill till we came to *Aſtrakan*, where he told us he ſhould find his Books; without the help of which, he ingeniouſly confeſs'd, he could not anſwer us.

Theſe are the moſt conſiderable Nations which conveniency of Trade has brought to ſettle themſelves in *Aſtrakan*, the firſt City of *Tartary*, where we arriv'd the 20*th* of *June*, two Months after our departure from *Irivan*. We lodg'd in the Forreigner's Caravan-ſera, where we met with ſome or other of all Nations in the World, among whom

whom we learnt that some of 'em had made several Journeys to *Pekin*.

A Merchant of Yousbecs *gives 'em great light as to their farther Travels.*

'Twas no small comfort to us to see that without going any further, we might be thoroughly instructed in what till then, notwithstanding all our diligence, we could only gain a confus'd and obscure glimmering. This man was a Merchant of *Bokara*, who having travel'd four times from one City to the other, was able to afford us a more certain Light.

He told us then, that the Road of the *Yousbecs* to *China* was neither so difficult, nor so tedious as most people believ'd; that there were indeed some Deserts to pass, but that people suffer no more there then they do in *Persia* or *Turky*; where notwithstanding the great number of Towns and Villages upon the Road, the Caravans never mind the Habitations they meet withal, provided their store of provisions holds out. That the same care was taken for the security of that Journey, as was taken in other Countrys of the *East* where he had been, that the Caravans should be always numerous and well guarded, and that there were to be found as many Refreshments by the way, as in other places. That we should meet in several places with the *Hordes*, another sort of *Tartars*,

tars, who were so far from doing any injury to Travellers, that they took delight to relieve and furnish 'em with Provisions. Lastly, that money not being in use among those wandring people, there was less danger of being robb'd then in the Territories of the *Grand Signior*, where the *Arabians* were no hindrance, in regard that men would venture to trade, notwithstanding their fears of being rift'd by those Vagabonds.

As for the distance (added he farther) I cannot exactly tell ye how far it is between *Bokara* and *Pekin*, nor the number of Towns or Villages through which people usually pass; I can only assure ye, that we got in two months to the Borders of *China*; whether you take the *South-East* Road through the Cities of *Samarkand*, *Kaboal*, *Kachemir*, and *Barantola*, or go directly *East*, through the middle of the *Moguls*, who though Idolaters, are subject to the King of the *Tousbec*'s that are *Mahometans*.

The first City of *China*, which you meet with in taking the first Road, is call'd *Soczi*, where is the best Rubarb in the world. From *Soczi* you must travel a month before you can reach *Pekin*, but if you take the second Road, the first City you meet with in *China* is call'd *Kokutan*, built by the *Chineses* on this side the great Wall, and strongly fortified

fortifi'd to ſtop the incurſions of the *Calmuc's*; and thence you have but fifteen days journey to *Pekin*.

But to whichſoever of theſe two Cities you happen to come, you will be oblig'd to ſtay ſome time to manage your Buſineſs with the Governor, ſo as to be permitted to paſs any farther, or otherwiſe you will hardly get leave to enter the Kingdom. But ſince the Emperor of *China* has ſet open his Sea-Ports, there is not ſo much difficulty to get admittance. But they who are deſirous to take more ſecure meaſures, apply themſelves to ſome *Taiſo*, or Prince of thoſe *Tartars* that lie in the Road, and requeſt him to ſend an Embaſſador to *Pekin*, under ſome pretence or other; which he preſently will do upon the allurement of ſome little Preſent: And under the protection of this Deputy it is, that the Merchants, who pretend to be all of his Train, enter freely into *China*, and trade with all the ſecurity imaginable.

This was that, which we learnt from this ſame *Tartar*, upon whoſe Relation we had the more reaſon to rely, becauſe it perfectly agreed with all the Relations which were afterwards communicated to us both at *Aſtrakan* and *Moſco*. A certain Monk of good repute among the *Muſcovites*, with whom we got acquainted at *Aſtrakan*, ſome days after our arrival, uvderſtanding

ing our design to travel into *Tartary*, shew'd us a very curious Journal written by three Merchants, who had travell'd from *Astrakan* to *Pekin*, keeping the Road from *Bocara* to *Samarkand*; in all which Journey they had not spent above a hundred and eleven days; and the Cities there mention'd were exactly the same which I have already nam'd. So that if we give but never so little credit to the Sentiments of all persons that I have consulted, and who could get no advantage by cheating me, we must of necessity acknowledge that we have been a long time in an Error, as to the certain distance from hence to *China*.

And this is that, of which the Jesuits have warn'd us within this little while to have a care of. One among the rest, a Learned Person, and well vers'd in Astronomical Observations, perceiving by the favour of *Jupiter's Satellites*, that all the Ancient Geographers plac'd *China* more to the *East* by about six hundred Leagues then really it is; in regard, that counting the first Meridian from the Island of *Fez*, they have plac'd *Pekin* in the hundred and sixty fifth degree of Longitude, whereas it ought to be only in the hunder'd thirty second.

According to this Calculation which is somewhat corrected in the Great *Planisphear* of the *Observatory* of *France*, it is easy to determine within a few Leagues at least, the

real

real distance between *Bocara*, which is now the Capital City of the *Tousbec's*; and *Pekin*, which is the *Metropolis* of *China*. For supposing, as it is certain, that the first of these two Cities lie in the fourscore and twelfth Degree of Longitude, and the other in the hundred thirty second, and that both the one and the other lying very near the forti'th Degree of *Northern* Latitude, as the most exact *Geographers* agree, we must first of all conclude, that the difference of Longitude between the one and the other is no more than forty Degrees. Secondly, That to go to both the one and the other, you travel almost all along in the same Parallel.

The distance of Bocara *from* Pekin.

Now in regard that every Degree of the Equator of the Earth consists of twenty Leagues, and every League of three thousand Geometrical Paces; it follows, that every Degree of the forti'th Parallel, containing no more then fifteen Leagues, and nine hundred fifty nine Geometrical, the distance from *Bocara* to *Pekin* in a strait line could be no more then about sixhunder'd and thirteen Leagues, and to *Kokutan* the first City of the *Chineses*, fourhunder'd sixty three only,

This being so, as it is easy for every one to be convinc'd of it, there is no question but that the way by Land to *China* is much

mor

more safe and short then to go by Sea, let the Wind serve never so fair.

I must confess that things speculatively consider'd, appear always more easy then they prove to be in practice, because we cannot certainly foresee all the Accidents we may meet with in long Journeys; nor do I pretend to warrant the person that undertakes 'em from all Events. But as I have travell'd long enough in the *East* to know what success a man may have; I dare assure him after a long experience, that it appear'd to me more easie in the practical part then it appears perhaps to others in the speculative.

For not to speak of those, who have formerly attempted very near the same thing with success, as *Paul* the *Venetian*, *Benedict Goez* the Jesuit, and some others, who happily arriv'd in *China*, by a way that was but very little known at that time, and then to come to a display that makes our way more plain, by that little knowledge we have of the *Eastern* Countries, which are the nearest to us, there is no dispute of the easiness to go from *France* to *Bocara*, or *Samarkand*; from whence it is apparent by what I have said, that there remains no more then a fourth part of the way to reach *Pekin*.

The Voyage from *Marselles* to *Constantinople* is usually made in a Month; from *Constantinople* to *Teflis*, and by the *Black-Sea*, is

but eight or ten days ſail at moſt; from thence to *Erzerum* is but ſeven or eight more; from *Erzerum* to *Irivan* the moſt heavy laden and encumber'd Caravans get to their Journeys end in twelve or thirteen: From thence to *Tauris*, the Ancient *Echatana* of the *Medes*, much about the ſame time. From this City, which is the ſecond of *Perſia* for ſpaciouſneſs and beauty, and which is the reſort and thoroughfair for all Nations that traffick almoſt over all the Eaſt, there are two different ways to reach the *Yousbecs*.

The firſt, which is the ſhorteſt, leads to the Province of *Kilan*, ſo well known to all the world for the beautiful Silks which are there wrought; and this Journey is perform'd in three Weeks; and being arriv'd there, you may embark upon the *Caſpian-Sea*, the *Southern* part of which is call'd the *Sea of Kilan*; from whence you may in a ſtrait line to *Bokara*, enter the River *Oxus*, which waſhes the Walls of it.

The ſecond Road lies through *Iſpahan*, the Capital of all *Perſia*, and which, though it be the longeſt, is however the moſt commodious, and the moſt advantagious to paſs ſecurely to the Prince of the *Yousbec*'s Court. For in regard 'tis a uſual thing for that ſame *Tartar* Prince to ſend Ambaſſadors to *Iſpahan*, and for the King of *Perſia* to ſend as frequently his Envoy to *Bokara*, to accom-

accommodate the Differences that arise between those two Princes, by reason of the vicinity of their Territories, 'tis an easy thing to slip into the Trains of those Publique Ministers, when they return, or are sent to *Bokara*, which is not above a month and a half's journey from *Ispahan*.

If there be any difficulty in the remainder of the Journey, of which the distance between the places deprives us of, 'tis to be believ'd that the Providence of God, upon which all Missionaries ought solely to depend, will be no less favourable to them then to others, who perhaps had not those elevated Motives which are usually the encouragements of Missionaries. Moreover, though, there were as many Dangers to run through, as *Christopher Columbus* had formerly to undergo upon the Score of Private Gain, or Vain Honour; why should a Minister of the Gospel fear to expose himself for the glory of a God, who repays with Interest the Services that are done him?

I owe this Justice to the deceas'd *F. Barnaby* my Companion, that never man perhaps was more sensible of this noble Motive then he was; for this reason it was, that when we understood after so authentick a manner, that there was an open passage from *Astrakan* to *China*, we had no other thoughts between us, but of joining

with a numerous Caravan of *Muſcovites* that was then preparing to ſet forward for *Samarkand*. But the noiſe of the War between the *Calmoucs* and the *Tousbecs* being ſpread abroad, when every body was providing ſo zealouſly for this Journey, which is uſually perform'd in forty days, we found our ſelves to our great ſorrow diſappointed juſt at the very inſtant that our hopes were elevated with the flattering probabilities of ſpeedy ſucceſs.

But as diſconſolate as we were, we reſum'd freſh courage ſome few days after, upon certain aſſurances of our Friends, who had receiv'd advice from *Muſcow*, that a numerous Caravan of *Chineſe* Merchants was lately arriv'd there, that would be ready to return again into their own Country by the end of Winter.

This news being confirm'd to us by ſeveral perſons, we thought it our ſureſt courſe, without loſing time, to take a journey to *Muſcow*, in purſuance of our firſt deſigns. To which purpoſe, wanting nothing but a Paſs from the Governor, we apply'd our ſelves to the *Armenians* that came along with us out of *Perſia*, to ſollicit him in our behalf; in regard the Vayvode was bound to have a reſpect for 'em, well knowing the intereſt of the Court, which was to careſs the *Armenians*, as being the moſt proper Nation in the World to bring a flouriſhing Trade into the Country. They

They on the other side overjoy'd with this opportunity to oblige us, and to bear us company to *Moscow*, where they thought we might do 'em some service by means of the Jesuits who have been settl'd there near upon two years, spoke in our favour to the Governor; and the more to induce him to be speedy in his kindness, told him a thousand things to our advantage, and more particularly extoll'd us for our skill in Physick, believing that if we could get into the Vayvod's favour, by that means we might obtain whatever we desir'd.

The Governor, who was extreamly careful of his health, thus prepossess'd of the Abilities of my Companion, of whom the *Armenians* had reported what strange Effects of his Skill several *Bacha's* in *Turky*, and *Persian* Lords had experienc'd, conceited himself presently that he was sick, and to find a remedy for his Distemper, sent one of his Officers to desire us that we would give him a Visit. Now a Message of this nature was the least thing that we dream'd of, and it put us into much the greater fear, because we had been inform'd before we left *Persia*, that such sort of Enterviews might prove very dangerous to us, for the Reason which I am going to tell ye.

Among the great number of Passengers which we met in the Road of *Wirzova*, before we took Shipping for *Astrakan*, there

was one, of whom it will not be expedient to say any more at present, then that he was of a Temper somewhat different from ours, as being born without doubt in a Climate much colder then that of *France*.

This person, with whom we were oblig'd in point of decency and good manners to contract a Friendship, would fain have had us comply with his manner of living, and drink Strong-water as freely as he did. But in regard we must have put the same violence upon our selves to have brought our bodies to it, as it would have cost to get rid of a bad Custom again, we thought we might dispence with his Example which would have led us too far out of the way, since we did nothing to oblige him to be conformable to ours.

Nevertheless, because he foresaw the ill consequences of our Resolution, which would oblige him to an uneasy abstinence, more then he was willing to submit to, especially when he came among the Christians, he thought to have got his ends of us, by laying before us the danger to which we expos'd our selves, if we comply'd no more with the *Muscovites*, then we had been complaisant to him.

'Tis a Custom,' said he, generally establish'd in the Country whither you are going, to present Brandy and several other stronger Liquors to all those that pay 'em Visits,

Visits, and they are such jealous observers of your receiving these marks of their Friendship, that the refusal of 'em would be look'd upon as a most bloody affront, which they never fail to revenge with some fatal mischief. True it is, added he, that these sort of Civilities have a tincture of Barbarism: But what will you do with a people who believe themselves despis'd and scorn'd, when they see you upon the Reserve, and moreover admire so highly their Intemperance as one of the Cardinal Vertues, that there is nothing more common in their mouths then this ridiculous Proverb, *Nepian, nesophi*, He that will not drink, can never be wise.

Now tho these Maxims with which this zealous Traveller would have prepossess'd us, are commonly enough receiv'd over all *Muscovy*, it must be acknowledg'd however that they are not so universally authoriz'd, but that there are some persons to be met with of good understanding, who are so far from approving, that they openly cry down these bad Customs. But because we were at that time but little vers'd in the Manners of the *Muscovites*, this horrid Portraiture that was given us of 'em made us believe, that being all *Barbarians* alike, we should have much ado to escape their hands, if to avoid doing any thing unbe-

seeming our Character, we should stick to the Resolution we had taken.

With this Resolution we follow'd the Officer, not doubting in a short time but to be the Martyrs of Intemperance. In short, we were no sooner enter'd into a Chamber where we were expected with impatience, but the Vayvode after the first Compliments were over, caus'd a pompous Train of *Fantastic* Liquors to be brought forth and set before us, attended with an Equipage of Silver Flagons, and some small enamell'd Glasses. At the sight of these Formidable things my Companion and I began to tremble, and our fears redoubl'd, when we saw the Governor take up a Glass and begin the Ceremony.

While he was thus eagerly striving to caresus, and putting us upon those things which it was not the Custom to refuse any body, we had the good luck to put a stop to his Endearments, by the same means which we had fortunately made use of in the *East*, to hinder the infamous Debaucheries of the *Turks* and *Persians*. For in regard we had had a true portraiture of the Vavode giv'n us, we laid before him, as one that was strangely intoxicated about his health, that there was nothing so venomous and destructive to Nature as those burning Liquors which he swill'd up with so little moderation: That it was easy to perceive by his dry and scorch'd countenance, that his excessive

ceſſive drinking had much enfeebl'd the Noble parts of his body; that the continuance of ſuch a courſe of life would kindle in his Bowels a Fire ſo violent, that all the Phyſick in the World would not be able to quench.

There needed no more to diſarm the Governor, and deliver our ſelves from the Martyrdom with which our zealous Monitor had threatn'd us. In the mean time our imaginary ſick Vayvode, who was extreamly pleas'd with our reaſons, was no leſs deſirous to make tryal of our Remedies. To content him therefore, it behov'd us to give him ſomething, which when he had taken, he began to conceit himſelf ſo well, that he perſwaded himſelf, unfortunately for us, that if he could but keep us within call, he ſhould become infallibly immortal.

Out of this Opinion it was, that he put us off with trivial Excuſes, and delay'd the giving us our Letters of ſafe conduct for near two Months together; nor was there any thing but fear that was able to wreſt it out of out hands. However he heap'd Civilities upon us every day; he would have us continually with him; and to recompence us for the loſs of our time, which we would much rather have been ſpending in the converſion of Infidels, he took delight in diſcourſing with us upon Matters

of Religion, and sought with some kind of eagerness to inform himself in the Controversies between the *Latins* and the *Greeks*. But notwithstanding all his Artifices, we clearly saw that his main drift was to amuze us, and that he had no other end in showing us so much kindness, then to make us less sensible of the burthen of our Captivity. We press'd him therefore several times to grant us what in justice he could not refuse us; and after we had enhaunc'd, as much as we could in modesty, the good Offices which we had done both him and his Family, we desir'd of him no other recompence then the liberty to continue our Journey. But our Solicitations and Intreaties prov'd all in vain. He continu'd in his obstinacy not to let us stir, still colouring his refusal with I know not what pretences. We thought to mollifie him, and vanquish his obduracy by the intercession of Friends that we had made during our stay at *Astrakan*; but all their endeavours prov'd fruitless, for they could obtain nothing of favour in our behalf.

So that when we were convinc'd of his mischievous intentions, which nevertheless proceeded only from a love of himself, we resolv'd to spare him no longer; and therefore finding him besides to be a person truly timorous and pusillanimous, the character always of those that idolize 'emselves, we took

took the freedom to reproach him with the ingratitude and severity, wherewith he repaid our Services.

I know not whether this way of our proceeding affected him, or no; but certain it is, that he sent us the Pass, for which we had been so long ~~long~~, and so importunately soliciting. Upon the receipt of our Pass, we agreed with a Merchant, who was going by Water to *Moskow*, who promis'd us two convenient places in his Hoy at a reasonable Rate. But the same day, that we had sent our luggage aboard, and were embark'd our selves; one of the Governor's Officers brought us an Order to come ashoar again, with an express Prohibition to all the Vessels in the Harbour not to receive us aboard upon pain of his indignation.

This put us into a strange consternation; however there was no remedy but Obedience, and return we must to our old Post, till Heav'n should be pleas'd to take our Cause in hand.

Well, during the time, that we were thus compell'd to stay a second time at *Astracan*, the objects of our sight, and whatever struck our ears, was all doleful and afflicting. For not to speak of the dreadful Tempests, which more then once we thought would have utterly overturn'd the whole City, or at least have stiff'd the Inhabitants, with a dismal Mist of thick

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and ſcorching Duſt, which driven on by a violent Wind, had envelopp'd all the City; the frightful reports of Mortality and Peſtilence alarum'd us every day; and a terrible Bleeding at the Noſe had like to have depriv'd me of my Companion: no hopes of recovering our Liberty by the means of the *Poliſh* Ambaſſador's returning out of *Perſia*, whom the Governor detain'd in a deſart Iſland under pretence of putting a ſtop to the contagion. All theſe misfortunes abated our courage, and caſt us down in ſuch a manner, that life it ſelf began to be a burthen to us. But God, who ſuffer'd us to fall into this Abyſs, recover'd us out of it by a means the more extraordinary, by how much it ſeem'd altogether oppoſite to our deſigns.

They who have the leaſt knowledge of the Religion of the Greek Church which the *Muſcovites* profeſs, well enough underſtand, that the Prieſts and Monks, who are the chief ſupport of it, are utter Enemies of the Church of *Rome*, and of all that are united to it. Nay the exceſs of their hatred is ſuch, that if any perſon happens to become a Convert to their Faith, that was a Catholick before, their Doctors Baptize him a ſecond time, before they admit him into their Communion, out of an Opinion that that ſame ſecond Baptiſm defaces the Character of Catholick which was imprinted in his Soul.

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However, notwithſtanding this mortal averſion, we found two powerful Protectors, who made it a point of Honour to obtain of the Vayvode that Liberty which he had raviſh'd from us. The firſt was the Archbiſhop, or Metropolitan, as he is call'd of the City where we were detain'd. We had paid him frequent Viſits, and he had always receiv'd us with great demonſtrations of Friendſhip and Eſteem; and when he officiated in publick, always invited us to the Ceremony. The ſecond was the Superiour of the principal Monaſtery of the Monks of St. *Baſil* in *Aſtracan*; to whom we had been in ſome meaſure ſerviceable, among other things, in expelling a Worm out of his Body of an Ell and a half long, by means of the *Emetick* Powder.

To theſe two Perſons in the midſt of our extremity, not knowing what courſes to take, we unburthen'd our hearts, not without ſome tears which the exceſs of our grief drew from us. And that language, which much better expreſs'd the Sorrow of our Souls, then ill-pronounc'd *Sclavonian*, wrought all the full effect we could deſire in the minds of our two Mediators. For away they went forthwith to the Governour; and ſo ſtrenuouſly laid before him the injuſtice of his Proceedings, of which they alſo threaten'd to inform the Court, that he who was afraid of hampering himſelf

ſelf in Court-moleſtation, not only recall'd his Prohibitions, but gave poſitive Orders to the Maſters of the Veſſels to receive us when and where we pleas'd our ſelves.

Having paid our acknowledgment to our Benefactors, we were altogether for leaving a City that had caus'd us ſo much trouble; and meeting luckily with a cloſe Bark, ready to depart for *Saratof*, we hir'd a couple of places in it, and the Ninth of *Octob.* was fix'd for the day of our departure.

But before I go on with the Relation of our Voyage, I cannot forbear to give an account of a Tragical Accident that happen'd before our eyes in the *Caravanſera* where we lay, and where certain Foreign *Banians* had hir'd Apartments. One of 'em, who had formerly had a Quarrel in *India* with one of his Countrey-men, who Travell'd out of *Perſia* into *Tartary* with us, invited him to Dinner, and entertain'd him very handſomely, together with ſome others of his Friends. Dinner being ended, they fell to a Game at Cheſs, which is a Game very common in the Eaſt, and no leſs in faſhion in *Muſcovy*. While the Gameſters were intent upon their Play, the Perſon whom we ſpoke of, having laid up in his breaſt a ſecret Animoſity againſt the new comer, who ſate next him, and who thought there had been a perfect Reconciliation between 'em, drew his Dagger unper-

perceiv'd; and after he had Stabb'd it Five or Six times into his Body, never left him till he saw his Bowels drop out of the deep Wounds he had made.

All that were present, equally surpriz'd and consternated at such a strange peice of Savage Treachery, rose from the Table hastily to seize upon him; but the Malefactor, no way discompos'd, fixing upon the most daring that Attempted to lay hands upon him, Stabb'd him Three times with his Dagger into the Reines, and laid him sprawling upon the floor with the first that was slain. The rest mistrusting their inability to guard 'emselves from the same misfortune, fled out of the Chamber, and cry'd out *Murther*. Upon which the whole Quarter was in an Uproar, understanding from those Persons that were all in dismay, the Massacre that had been committed. The rest of the City also being inform'd of it, throng'd together over-against the Apartment where the Murtherer stood his ground. They endeavour'd also to get up to him, surround, and apprehend him; but he, in a furious Posture with his Dagger in his hand, so scar'd the Officers of Justice, that there was not one among 'em that durst adventure to lay hold of him.

However, they found a way to force a window, through which some Soldiers enter'd into the Chamber where the poor Woun-

Wounded Creatures lay, ready to expire for want Assistance. Upon which, the undaunted *Indian*, understanding by the noise which they made in barrocading up the doors which they had seiz'd, that there was no way for him to escape; advanc'd to the threshold of the door that open'd into his Apartment, and putting himself into a Posture to hold out the Siege as long as he could; understood by the reproaches of his own Friends, that he had not been so lucky in his Revenge as he thought, since there was some hopes of life in the two Victims of his Resentment. Thereupon more mad that he fail'd in his Attempt, then anxious for the rigorous punishment that attended him, he did that, which I should hardly have believ'd, had I not been a witness of it my self.

No sooner did he hear that death had so long spar'd the persons, whom he thought his Bloody hands had assuredly secur'd; but all in transport and foaming with Rage, he laid bare his breast before all the Multitude, and clapping to it the point of the reaking Dagger, 'Since I have had such ill success, cry'd he, as loud as he could baul, 'in re-'venging the Affront which I have former-'ly receiv'd, and lost the fairest opportu-'nity of doing it, that ever I could hope 'for; 'tis but just, that I should punish my 'self without being beholding to the Con-

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'demnations of Justice. Then thrusting the 'Dagger into the lower part of his Belly, 'Behold, said he, the course I ought to have 'taken, to have render'd my Enemy hope-'less of surviving me.

Yet, notwithstanding this desperate blow was such as in all probability should in an Instant have depriv'd him both of Strength and Life; yet had it not that speedy Effect, but he liv'd above two hours after. And that which appear'd more extraordinary, as well to me, as to many other standers-by, was this, that we could observe no more then some few drops of Blood distil form a wide gaping wound, from whence one would have thought whole Rivers should have spouted.

Fain would we have tri'd whether we could have prevail'd with him to take the advantage of the delay'd minutes of his gasping Life, and all ways were us'd to force him to surrender his Arms; and some of the Soldiers presented their Muskets to his Breast, threatning to Fire if he did not yield; to whom, with an untamable fury. 'Think ye, said he, poor spirited fellows, 'that I, who have had the Courage to af-'front Death, as I have done, can be afraid 'of your Weapons! Shoot if you dare.— 'Behold me provided to receive your deadly 'strokes. I have already prepar'd a free 'Admission for your Musket Bullets, and 'this

this is my comfort, that I know, they will but only finish the Work which I have begun my self.

This daring Language astonish'd the Governour's Officers to that degree, that without making any further trials, they resolv'd to stay till that same Fire of a raging Passion, which still supported the furious Madman in his anguish, was a little abated; nor was it long before they saw the effect of a calmer Temper, that in a short time settl'd the Storms of his Heart, which so many violent Agitations had been turmoiling for some hours together. He perceiv'd his Strength decay by degrees, and finding himself as it were quite exhausted, his Reason return'd to him in a very little time. And then it was, that being perfectly come to himself, he desir'd a Coach, that he might be carry'd to the Governour, to answer for the double murder which he had committed.

The Coach being brought, he went into it, after he had thrown away his Dagger, which with a languishing Voice he reproach'd for the ill Service it had done his Master. Presently we clos'd with him, in hopes to have infus'd into him thoughts of Piety, and to have made him sensible of the Goodness of God, from whom it was not too late to hope for Mercy, even at the last minutes of a departing Life. But how rare

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a thing is it, for a Man that has neglected his Salvation when he was in vigorous Health, to become sensible of it in his Extremity! For we could work no good upon this unfortunate Wretch, whom grief and waste of Vital Spirits soon after quite disabl'd from making any serious Reflections upon his desperate Condion; so that we saw him to our unexpressible Sorrow, expire, within a moment after he had left the Inn.

About a day or two after this dismal Accident, we embark'd upon the *Volga* for *Moskow*, where we thought by joyning the *Chinese* Caravan, to have made amends for all the Troubles we had undergone during the four Months that we were constrain'd to stay at *Astrakan*.

The beginning of our Voyage was successful anough; and if the Wind, as it was at *East*, had continu'd favourable to us, we had avoided many hardships that overwhelm'd us in the progress of our Journey. But the Wind failing us a little above *Ischornio*, which is the first Town you come at, after sixty Leagues sailing up the River from *Astrakan*, we were constrain'd to put the Seamen ashore to tow the Vessel, in regard we were depriv'd of the use of our Sails.

Now, in regard I had all along resolv'd with my self not to say any thing in these sheets,

ſheets, which might be found in Authors who have already given a clear Deſcription of the Countries where I travell'd after 'em, I ſhall paſs over in ſilence whatever I might have obſerv'd concerning the Courſe of the *Volga*, of which *Olearius* has made ſo ample and ſo faithful a Relation in the Journal of his Voyages and Travels, and to him refer the more curious that deſire to be inſtructed more fully of the particulars of this famous River.

After we had paſs'd the little City above-mention'd, we began to feel in good earneſt the approach of Winter, and the difference of the Climate, of which the Artick Pole, toward which we were inſenſibly advancing, made us ſenſible in ſpite of our Teeth. And in regard we had not ſo well fortifi'd our ſelves, as we ought to have done before our departure from *Aſtrakan* againſt the Cold, of which we thought we ſhould have had no occaſion to be afraid; that bitter Extremity which we endur'd upon the Deck of the Veſſel, where we were oblig'd to remain Day and Night, benumm'd my Companion and my ſelf to that degree, that we thought we ſhould have been frozen to Death. For my own part, my feet were become ſo ſtiff and immoveable, that I had no uſe of 'em for three Weeks together; and beſides, I fell into an Ague at the ſame time, which reduc'd

duc'd me to that Condition, that I thought verily I must have laid my bones in the *Volga*.

All this while our Vessel slowly advanc'd, and we approach'd still nearer and nearer our wish'd-for Haven; but we found our selves retarded by so many unlucky Accidents that fell out, one upon the neck of another, that we soon found there was nothing else for us to rely upon, but only Divine Providence, which alone was able to stop the course of our Miseries.

The most dreadful of all was that which befel us about four or five days Sail from *Czaritsa*, which is the Second City, next to *Astrakan*, which the *Muscovites* have upon the *Volga*. The Cook-room, which was in the middle of the Vessel, taking Fire, caus'd such a furious Conflagration, before there was any possibility of mastering the Flame, that notwithstanding all the care and diligence that was us'd in such a threatning Extremity, there was no means that could avail to quench it. Notwithstanding we were surrounded with Water, and that the Seamen us'd all their utmost Efforts, the Fire gain'd strength, and fasten'd so obstinately upon the Unctuous Materials that fed the fury of it, that every body began to think it high time to shift for themselves, and had the

Our Vessel burnt, and we like to have been burnt in it.

the good luck by the favour of the Long-boat that attended the Veſſel to gain the Shore with their Perſons, while the Bark and Goods became a Prey to the matter that had a long time fed the Flames.

In danger of being taken by the Calmoves.

But this danger being thus over, was but the beginning of another, greater then that we had eſcap'd. For it is uſual for ſeveral *Hordes* of *Tartars* different from thoſe that Winter about *Aſtrakan*, to infeſt the Banks of the *Volga*, at the ſame Seaſon of the year that we were driven to theſe Extremities; beſides, that it was to be fear'd, leſt the Flame of the burning Veſſel, which might be deſcry'd a great way off, had given 'em notice of the Misfortune which had befall'n us; a ſufficient Invitation for them, either to come and rob us, or carry us away for Slaves, which we had moſt reaſon to be afraid of.

The only way we had, was to lye cloſe among the Thickets and Under-woods that lay round about us, till ſome of the Seamen that were ſent to *Czaritſa* in the Long-boat, could bring us Proviſions to ſupply the want of what we had loſt, and get us ſuch other Succour as we ſtood in need of.

But

A Muſcovite Officer relieves us.

But notwithſtanding the extraordinary Extremities we endur'd, we ſoon found that the Protection of Providence is above all things. For after we had lain for ſome time hid in theſe Wild Deſerts, only fit for the lurking holes of Savage-Beaſts, we perceiv'd at a diſtance a Veſſel that was ſailing up the *Volga*. We were in hopes that God had ſent it on purpoſe to make us amends for that which the Fire had depriv'd us of. Preſently my Companion, for I was hardly able to ſtir, together with ſome of the Seamen that ſtaid with us, ran to the ſide of the River, to haile the Veſſel that was making up the River; upon which the Commander ſent away his Skift immediately to know what was the matter; and luckily for us, we underſtood, that he belong'd to a *Muſcovite* Collonel, with whom we were acquainted at *Aſtrakan*, and whom we had recover'd from a dangerous Sickneſs which had conſtrain'd him to call us to his Aſſiſtance. Immediately Father *Barnaby* went to wait upon him, and after he had given him a brief Account of the Misfortunes that had befall'n us, readily obtain'd two Places for us in his Veſſel, which we were in hopes would carry us to *Saratof*, with better ſucceſs then the Veſſel we had loſt.

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With great delight we enjoy'd the fruit of this lucky Accident, and we taſted with ſo much the more pleaſure, the comforts of our good fortune, tho the cold Weather augmented every day, by reaſon that the dangers we had ſo lately eſcap'd were ſtill hovering before our Eyes, when a Tempeſt, more terrible then the former, deſpoil'd us of 'em of a ſudden.

Hardly had we ſail'd two days together, when a *North* Wind, no leſs ſharpe and cutting, then violent and boiſtrous aroſe, and in a little time ſtop'd the Courſe of the *Volga*, by freezing up the River, which ſtaid us above Forty Leagues off from the place whither we were bound, and expos'd us to the ſame perils which we had ſo lately eſcap'd.

This new trial of our Patience, wherein it pleas'd God to engage us, was incomparably more ſevere then the former. For the Seaſon could not be more inconvenient, nor the Cold be more intollerable; beſides, that we were environ'd on every ſide by ſeveral *Hordes* of *Tartars*, and diſtant above five or ſix days Journey from any City. Our Proviſions were conſum'd by the Fire, and my Ague that held me every day 18 hours, had reduc'd me to a very low Condition of Body for want of good looking after; we had no Horſes to continue our Journey by Land, nor was I able to travel a foot.

Under

Under the burthen of these Extremities, after we had betaken our selves to Heaven for Directions what course to take in these Conjunctures equally dangerous, and full of trouble and perplexity; Father *Barnaby*, who had a Courage proof against the greatest Difficulties, resolv'd to go with some Servants that were sent to *Saratof*, to hire as many Sleds as were necessary, and to leave me with the Collonel, and the Seamen that were to defend the Collonel against the Assaults of the *Tartars*. He took along with him a little Bread bak'd in the Sun, and after he had travell'd six whole days together thorough ways no less difficult then full of danger, he got quite tir'd and spent to the City whither we were bound.

But notwithstanding all his care and diligence to procure us Carriage, it was above twenty days after the departure of our Express, before they arriv'd to our Relief. For the Ice not being yet hard and thick enough to bear the Sleds, there was no body that durst venture to set forward, tho you offer'd 'em never so much Money; so that we were at length reduc'd to want of Bread, notwithstanding we had been very thrifty of it; so that at length we were forc'd to live upon a little Bran, and wild Apples, that the Men went and gather'd in the Forests adjoyning.

Tho this exceſs of Miſery, together with my Diſtemper, was enough to have overwhelm'd me; the Providence of God, who when he pleaſes, makes uſe of Mire and Dirt to reſtore the Blind to their Sight, made uſe of it then to reſtore me to my Health. And at length, after we had a long time waited in expectation of the Convoy, it came when we leaſt dreamt of it, and God knows how delicious a dainty the Bread, that was forthwith diſtributed among us, was to Perſons that had not ſeen a Mouthful in ſo many days. So that after we had taken a little time to gather ſtrength, we prepar'd to ſet forward in the Sleds that were provided for us.

Hardly had we travell'd ſix Leagues upon the *Volga*, which was frozen over, tho very uneven, by reaſon of the Clods of Ice that lay harden'd one above another, but we were ſurpriz'd by a Troop of *Tartars*, whom the hopes of Booty had drawn to that place. They were about Sixty in number, mounted ſome upon Horſes, others upon Dromedaries. Preſently they inveſted our Caravan; but when they obſerv'd the Fire-arms, with which our Convoy had tak'n care to furniſh themſelves, they thought it not convenient to attack us, but hooping and hollowing as they drew off, they left us to continue our Journey without giving us any further trouble.

This

This was the only troubleſom Accident we met with in all the five laſt days of our Journey; ſo much the longer by reaſon of the inequality of the Ice, which very much weary'd our Horſes, as alſo for that many times the Ice broke under 'em. But becauſe the *Muſcovites*, who are accuſtom'd to ſuch Accidents, knew how to remedy thoſe Inconveniences; we arriv'd ſafe at *Saratof*, without any loſs by the way.

Now, in regard my Companion had wrote me word how kindly the Superintendant of the Chief Monaſtery of the Monks of St. *Baſil* in that City, had entertain'd him, and the earneſtneſs which that good *Muſcovite* had ſhew'd to ſend me all manner of Refreſhments, I went immediately to find him out, as being the place of meeting appointed me in his Letter.

We ſtaid eight whole days with this Charitable *Baſilian* to refreſh our ſelves, who beſides that he let us have the moſt commodious Apartment in his Monaſtery, procur'd us alſo all other Conveniences that he could think of. Nor did he limit his cares to the time that he detain'd us with him; he extended his Civilities alſo to facilitate our paſſage to *Moſcow*, and to ſeek out for us ſure and faithful Guides to conduct us full out three hundred Leagues that remain'd for us ſtill to travel before we could arrive at that great City.

Now, in regard he was greatly eſteem'd at *Saratof*, he found us out two Guides, ſuch as we could never have found out our ſelves; he agreed with e'm upon the price of our Carriages, and would needs himſelf bear one half the charges. And at length, after he had recommended us to their care, with as much earneſtneſs as if we had been his own Children, he took his leave of us, and we on the other ſide were forc'd to take our leaves of him, not a little ſorrowful, that it was not in our Power to ſhew him thoſe marks of our juſt acknowledgment which it became us.

We quitted the Volga *at* Saratof.

The departure of the Caravan, with which we had joyn'd our ſelves, being fix'd upon the 10th of *December*; we ſet out of *Saratof* all together in Sleds, which the Snow, already thick and conſolidated by the cold of the Weather, had render'd ſmooth and ſlippery; ſo that of all the Carriages that are made uſe of in *Europe*, there are none that I know of to be compar'd with this of Sleds, for ſwiftneſs and convenience.

Deſcription of the Sleds in Muſcovy.

This Machine, which is altogether in uſe over all the *Northern* parts, conſiſts of two Spars of Timber, which are as it were the Baſis of it, and are very carefully plain'd under neath. Theſe are joyn'd with

with several pieces of Wood laid athwart, and surrounded on every side with the Bark of a Tree of a sufficient thickness, and just height to prevent the Snow from coming in. The bottom, which ought to be more solid, is plank'd very handsomely, and usually spread with a Mat, or a Bears Skin, to keep out the wet; and within this Sled you may either sit or lye down, as you please your self. The *Muscovites* usually put their Beds in 'em, and lye in 'em almost all unready.

When you have made choice of your posture, you are presently cover'd with a large Carpet made on purpose, or with a furr'd Coverlet which you raise up, or else wrap your self over head and ears in, as you have a desire either to view the Country, and compose your self to Sleep. This sort of Cradle, which is about the bigness of a Man to lye conveniently along, is drawn by a Horse shod with Iron and Frost-nail'd, the Driver holding the Reins in his hand, sitting at the Feet of the Person that rides in the Sled. Now, in regard this sort of Machine glides without distinction over the Lakes, Mershes, and Rivers, that lie in the way; a Horse is so little tir'd with drawing, that after fifteen or twenty Leagues, that they usually travel every day, he shall be as fresh at his Journeys end, as when he comes out of the Stable in the morning.

In such a Sled as this we travell'd from *Saratof* to *Muscovy*: The first three days we spent in passing through a Desart above Forty Leagues in length; where we met with neither Tree, nor House, nor Cottage: So that we were forc'd to carry along with us our Wood, our Water, and our Forage, which was a little burdensome to our Horses. But this trouble was over, so soon as we had gain'd *Pinzer*, a little Village some few Leagues from this wild and uncultivated Plain.

The rest of our Journey was pleasant and commodious enough; the Beauty of the Weather not a little contributing to render it delightful. For in regard the Winter days are extremely serene and clear in *Muscovy*, and for that the ways beside are as smooth as a Looking-glass, all the Merchants make choice of this Season to drive their Trade, and by that means avoid the vast Expences they would be otherwise forc'd to be at in transporting their Goods from place to place.

The Company that compos'd our Caravan, was in truth of very great advantage for the security of our Journey, because the Roads are very much infested with Robbers, that make no more of killing a Traveller, then of rifling him; but it was the occasion that we made frequent stops by the way, where the Merchants have business

fineſs to do; ſo that whereas it may be eaſily travell'd in twenty days, it took us up five whole weeks to paſs between *Saratof* and *Moſcow*.

We took care to get every night to ſome good Town, that we might not be put to lye in the open Air, which we never did in all that tedious Journey, but when we were engag'd in ſome of thoſe diſmal Foreſts which we could not croſs in one day, and then we endur'd very little Hardſhip neither. For in regard the Sledds which are rang'd round about a great Fire that is preſently kindl'd, are no leſs commodious, and as well clos'd up from the Air as moſt Houſes you ſhall go into, you may ſleep as warm and as quiet as in a Stove, nay more quietly then in a Countrey Stove, where Men and Beaſts being higgledy piggledy together, greatly hinder a man from taking his reſt.

The Countrey between Aſtrakan *and* Moſcow *very populous.*

In this manner it was that we croſt over vaſt Plains, of which I can ſay nothing more but that they were cover'd over with Snow, and that of neceſſity they muſt be extremely fertile, conſidering the infinite number of Towns and Villages which I obſerv'd in thoſe parts. 'Tis true, that they were not always ſo well peopl'd as now they are; but ſince the laſt Wars which the *Muſcovites* had with the

Polanders, they took from 'em ſuch an infinite number of people, that they had enow to plant ſeveral Collonies, to whom they gave both Liberty and Incouragement to Till the Barren Lands between *Moſcow* and the *Volga*, which are now the beſt in all the *Czar*'s Empire.

Beſides theſe People, whoſe Original we could eaſily diſtinguiſh by the difference which we obſerv'd between the Natural *Moſcovites* and *Them*; we found ſeveral Towns and Villiages inhabited by *Tartars* and Idolaters. The *Tartars* poſſeſs *Caſſimof*, which is a conſiderable Town through which we paſt, and where there are ſome Moſquees, wherein they Exerciſe their Religion with as much freedom as in their own Country; and the Idolaters live no leſs quiet in the midſt of that Darkneſs wherein they are buried; no body troubling themſelves, either to remove 'em from their Habitations, or to inſtruct 'em better.

We were very much concern'd one day, that we paſs'd through a Borough belonging to thoſe Infidels call'd *Mordevates*, for the little care the *Muſcovites* take, whither Prieſts or Monks, of the ſalvation of thoſe wretched Idolaters who are ſetl'd in great numbers in the very Center of *Muſcovy*, and whom it would be an eaſy thing to bring over to the knowledge of the true God.

We

We came thither the Evening before the Feſtival of St. *Nicholas*, which the *Muſcovites* ſolemnize ten days after us, with as much zealous obſervation as either *Chriſtmas* or *Eaſter*. Now in regard all the people of the Houſe which was appointed for us to lodge in, ſeem'd to us to be in a manner out of their Wits, it was eaſy for us to judge, that the condition they were in, was the effect of the Liquor which they had drank a little too much to exceſs: So that when we ſaw 'em come to themſelves, we could not forbear to rebuke 'em for their intemperance. But they believing they had a priviledge to abandon themſelves as they did to that ill Cuſtom for which we blam'd 'em, told us, they knew us to be Strangers, and therefore did not conſider perhaps that they had been keeping the Feſtival of the great Protector of *Muſcovy*; to whom they never found that the *Muſcovites* pay'd ever any other Worſhip, then that which we ſeem'd to diſapprove, tho it appear'd that we were Chriſtians as well as they.

How much it were to be wiſh'd that that blind Nation had as much docility to ſuffer themſelves to be convinc'd of the truth of the Goſpel, as they have a proneneſs to conform themſelves to the corrupt Manners of *Schiſmaticks*; and how commendable it would be in the latter, if they were as zealous to make known to thoſe Infidels the

Grandeur of the true God, as they are to infuſe into 'em, under the pretence of Religion, their impious and ſcandalous Maxims. But the *Muſcovites* look upon Religion to be no other then as a means to ſhoare up their Politique Government, as they have always done, and would never permit their Politicks to give way to the Intereſts of Religion.

We flatter'd our ſelves that we ſhould meet at *Moſkow* with all encouragement and ſupport, and we were ſo fully perſwaded that the Chriſtian Religion which is there profeſs'd, would level all the Difficulties which had till then oppos'd our Deſigns, that we thought our ſelves beholding to all the dangers we had undergone, for bringing us among a people by whom we thought we ſhould be ſoon aſſiſted in the ſervice of that God, whoſe ſacred word we were going to preach to the *Barbarians*.

Our arrival at Muſcovy.

Full of theſe thoughts we came to the Capital City of *Muſcovy*, the ſpacious largeneſs, and extraordinary magnificence of which, when you behold it at a diſtance, is one of the moſt beautiful ſights that ever I beheld in my life. Preſently we repair'd to the Jeſuit's Houſe, which the *Czar* had ſetl'd about a year or two before, in conſideration of the *German* Officers, who poſſeſs the chiefeſt Employments in the *Czar*'s

Czar's Army, and whom thoſe Princes cannot be without, as not having Subjects of their own that are capable of Military Diſcipline, or to command the Soldiers of which they ſtand in need. The Civilities and Entertainment full of Tenderneſs and Friendſhip, which we receiv'd from the Fathers which cultivated that new Miſſion, were ſuch, that nothing of addition could make 'em more compleat; and by their cordial reception of us, they gave us ſufficiently to underſtand, that the Charity of Jeſus Chriſt makes no diſtinction between the *Parthian* and the *Scythian*, but that it embraces with the ſame affection all thoſe that are united to it in the ſame Mind and Spirit.

Now in regard they had already underſtood by Letters which we had written to 'em, the Motives of our intended Journey, they gave us notice very prudently, that the firſt ſtep we were to make in order to the good ſucceſs of our Deſigns, was to pay our Reſpects to Prince *Gallichin*, who was then Prime Miniſter of State, and to let him ſee, according to cuſtom, the Paſſport which the Governor of *Aſtrakan* had given us.

How unwilling ſoever we were to appear in our Foreign Habit before that great Chancellor of the Empire, we follow'd their advice however; and that Miniſter who

who was a Perſon of great ability and apprehenſion, inſtead of taking any exception, ſeem'd extreamly well pleas'd to ſee us in that condition. For when he underſtood the reaſon that oblig'd us to diſguiſe our ſelves, and the deſign we had to travel into *China*; he teſtifi'd a great kindneſs for us, and aſſur'd us of all the Service that could be expected from him.

Strangers oblig'd to undergo a rigorous Examination at Muſcovy.

However, not to excuſe us from obſerving all the Formalities from which no Stranger, whatever he be, is exempted, unleſs he bear ſome publick Character, he order'd us forthwith to repair to the Chancery, there to paſs the uſual Examination, and punctually to anſwer the Officers of the Chamber, whoſe buſineſs it is to take in Writing the Depoſitions of all new-comers.

Therefore as near as it was to Night, and as much need as we had of reſt, it behov'd us to obey the Prime Miniſter's Orders. And no ſooner were we enter'd the encloſure of the Court of Juſtice where our examination was to be taken, but we found our ſelves ſurrounded by three or four Regiſters, who after they had caus'd us to ſit down after the ſame manner as if we had been really criminal, tir'd us to that degree with ſo many ridiculous Queſtions,

ons, and so extravagantly from the purpose for four hours together, that we were afraid lest they would have convicted us of some Crime, of which however we knew not our selves to be guilty. However it were, after they had fill'd several sides of Paper with the Answers which they extorted from us, they gave us leave to retire about Eleven a Clock at Night to the Father's House, who were more troubl'd for us then we were for our selves; being assur'd by the Testimony of our own Consciences, that we had no other Design upon *Muscovy*, then to open our selves a way to get as soon as we could into *China*.

Which being the only reason of our going to *Moscow*, the next day we went to seek out our *Chinese* Merchants, to be instructed by them in the different Roads, which led to that great Empire; how long time it would take us up; of the nature of the people that lay in our way; and with what safety we might travel over all that vast extent of Country; and in a word, to be inform'd of every thing that would forward or obstruct our Designs.

But those pretended *Chineses*, which we had much ado to discover in that great City, where there are no less then six or seven hunder'd thousand Inhabitants, were of those sort of *Tartars*, that possess the most

Eastern

The Country of Kitay.

Eastern part of that spacious Country, which is call'd *Kitay*, which was always thought till now, to have been a particular Kingdom, and which borders upon *China* to the *North-west*.

But in regard the *Muscovites* have made considerable Discoveries on that side, and for that they have built several Cities for the security of the Collonies which they send thither from time to time; they have also drawn several of those wandring people to the same Cities, where after once they came to be fix'd, they began by degrees to have a sense of the Benefits and Advantages of Trade.

The Merchants that we went to discourse with were of this sort of Traders; and in regard the *Muscovites* call all that Country that lies beyond the *Obi*, by the name of *Kitay*, and the people that inhabit it, *Kitachi*; for that Reason most commonly those people are confounded with the *Kitachi*. However the *Muscovites* make a difference between the one and the other, and very well understand how to distinguish *Kitay* from *China*. When they talk of the former, which to speak properly, is all that Country between the *Obi Volga* of *China*; that is to say, that spacious portion and the Earth call'd the Great *Tartary*, which is divided into an infinite company of *Hordes*, every one of which

which has his *Kan* or *Taiſo*, they only mean *Kitay*; but when they would have you to underſtand that they intend *China*, they uſe the ſame Expreſſion which the *Turks* make uſe of, who call it *Ichim ma-Ichim*, and uſing a Repetition as they do, give it the Name of *Kitay-Kitay*.

However it be, the Merchants who were to us confirm'd for *Chineſes*, though they were only *Tartars*, gave us great inſight in to both Countries, which had been but ſo obſcurely known till very lately; and in regard they Traffick as well with the *Chineſes* as with the *Muſcovites*, and for that they had been both at *Pekin* and *Moſcow*, both Roads were known alike to them.

Then again all the Particulars that they told us were confirm'd by ſo many other *Muſcovite* Merchants that had travell'd ſeveral times from *Moſcow* to *Pekin*, that I never made any queſtion afterwards of the eaſineſs of paſſing from one City to the other, were but the *Muſcovites* a little more tractable and good-natur'd then they are, that to go from *France* to *China*, by making choice of the Road of *Arch-Angell* and *Tobolsk*, which is the General Rendevouz of all the Merchants that traffick thither, ſix Months at moſt would

would ſuffice for that Journey, which is neither ſo long nor ſo difficult to be undertaken, as has been thought till now, as it will be eaſy to convince the Reader, by the farther Accompt which I ſhall give in the following Book.

The End of the Second Book.

TRA-

AN ACCOUNT OF SEVERAL ROADS INTO CHINA.

BOOK III.

NOtwithstanding all the great care which the Ancient Geographers took to make known unto us that vast extent of Northern Countries that lye between the *Obi*, and the Famous *Chinese* Wall, we must acknowledge that they have had but very ill Success. Some have said nothing at all concerning 'em; and others desirous to speak more then they knew, have given us their Conjectures instead of real Truths. Nor have the Moderns been more lucky, in regard that to outdo those that went before 'em, all that they could do was to fill up the vast wide spaces with Forests, or several horrible Deserts.

'Tis

The Cosacks Zaporoges, *the first Discoverers of the Countries beyond the* Obi.

'Tis to the *Zaporoges Cosacks*, that is to say, to those *Cosacks* that inhabit beyond the *Borysthenes*, that we are chiefly beholding to the particular knowledge we have of those Countries, which were anciently look'd upon as so many dreadful solitudes, into which no mortal could ever enter without exposing himself to inevitable destruction; yet are now so well known, that people Travel there with as much ease as in any other part of *Europe*.

These people having been subdu'd by the *Muscovites*, and yet unwilling to submit to the Victors, took a resolution to quit their Country, which they could not defend. To which purpose they advanc'd in great Numbers to the *Volga*, and so went by Water to *Cazan*; from whence it was easie for 'em to advance as far as *Irtibs*; Whence they continu'd their March to the Confluence of *Irtibs* and *Zobol*; where they built a City which is call'd by the Name of the Last River. Afterwards they enlarg'd their Dominions, and possess'd themselves of all the Countrey that adjoins to the River *Obi*, which is properly call'd *Siberia*, from the word *Siber*, which in the *Sclavonian* Language signifies the North.

The

Why they submitted to the Muscovites.

The few Commodities which they had for the subsistence of life, and the necessity of Vending their Sable Martins, oblig'd 'em afterwards to Accommodate with the *Muscovites*, and to surrender themselves under their subjection, tho the Mountains and Rivers which divide the Countrey, secur'd them from all Assaults which the *Muscoveites* could make upon 'em. And the *Muscovites* have made a vast advantage of this Countrey since they possess'd it, through the care which they frequently take to send their *Yachutchiki*, or *Hunters of Sable Martins*; the number of which they augment every day, by banishing into the places where those Creatures are caught, not only the Malefactors of the State, but also the Officers and Boyars who have not behav'd themselves well in their Employments, or of whom they have any reason to be afraid.

Now in regard this gainful sort of Hunting of these precious Creatures has engag'd 'em to advance farther and farther in hopes to discover still more lovely *Martins*; they have at length found out wherewith to content themselves in an Island of the River *Yamour*, of which they made themselves the Masters some years since, and where they have also built a Fort, which has occasion'd the present War between them and the *Chineses*.

Now

The manner of Sable-Hunting.

Now then as to the manner of Sable-Hunting it is thus perform'd: There is a Regiment of Soldiers sent into the Countrey where these costly Creatures are found, which usually stays there seven years. And every week a Collonel commands a certain number of Hunters, that seek 'em out in the little Islands to which they retire. They kill 'em with a kind of Cross-bow, for fear of spoiling or endamaging the Furr, should they make use of Fire Arms. Now in regard there is an extraordinary diligence to be observed in this sort of Hunting, the Officers are permitted to let the Soldiers be concern'd in it, and to divide with 'em the surplusage which they are bound to kill for the *Czars* profit, which makes those employments very considerable. For a Collonel may get Four thousands Crowns in seven years service, and an under Officer proportionably: But a common Soldier never gets above Six or Seven hunder'd Crowns, tho he be at all the trouble.

Besides these Sable *Martins*, which are very plentiful over the whole extent of this vast Countrey between *Muscovy* and *China*; there is also another sort, which are of equal Value, and no less Beautiful. These are the Skins of Black Foxes, which are no where to be seen but in *Siberia* and *Kitay*; and

and which are ſought after with as much eagerneſs, in regard they come to a ſure Market, and bear a very great Price. I know not whether it be the ſcarceneſs, or the colour of the skin, that maks it ſo highly eſteem'd; but when any body comes to buy one, the owner will not let it go but upon condition the Purchaſer ſhall fill it with as many Crowns as it will hold.

Though it is a long while, that this Trade has been ſettl'd in *Muſcovy*, 'twas none of their faults, that it was not formerly as great as it is now. For, before the diſcovery of theſe Sable-Martins, they were contented all over the Kingdom with common Furrs; and, unleſs it were the *Ermin*-Furr, which only Perſons of Quality made uſe of, they knew no other ſort. But ſince the diſcovery of theſe Creatures ſo much ſought after, which fell by chance, rather then cunning, into their hands; they have made appear ſuch an eager thirſt to ſatisfie their Avarice at the expence of thoſe, whom they have found profuſely fond of this ſort of Ornament, that they have made no ſcruple to engage 'emſelves in thoſe forlorn Countries, in hopes to find wherewithal to enrich 'emſelves.

By the means of all theſe their irregular Incurſions, it was, that they laid open ſeveral New Roads, which led 'em inſenſibly into *Chima*. Now in regard, that thoſe, who

who have happen'd to hit upon the way to the Borders of the Country, have every one taken Roads quite different the one from the other; ſo they have been able to inform us which are thoſe that are moſt certainly to be depended on for ſecurity and ſhortneſs. And here we ſhall give an account of what the Relations which are kept in the Chancery of *Moskow* more particularly inſtruct us.

The firſt Road that carries a Traveller by Land into *China*, is that through *India* and the *Mogul*'s Country; which the great number of Robbers, and the vaſt Deſerts that are to be croſs'd over, render very dangerous, and almoſt impracticable. We are beholding to the Jeſuits for the knowledge of it, whom thoſe dangers have no way diſcourag'd. The *Tartars* of *Aſtrakan* and *Bokara*, have ſometimes taken this Road; but then they have been very careful to joyn with a numerous Caravan.

The ſecond is that which the Merchants of *Bocara* take, who Travel through the Cities of *Samarkan*, *Kaboul*, *Kachemire*, and *Tourafan*, and ſeveral other Cities of the *Yousbecs*, from whence they go to *Barantola*, which the Reſidence of *Dalaè-Lama* renders the moſt conſiderable of all the Cities of the Greater *Tartary*. But this Road is not a little difficult by reaſon of the Sands that are to be croſs'd, and becauſe of the

Calmouct

Calmoucs that infeſt the Roads But the *Muſcovites* make choice of this way without any ſcruple: And they have been often known to fall down from *Tobolsk* to *Bocara* through *Cazan*, on purpoſe to Travel this Journey with the *Tousbecks*, notwithſtanding the eatineſs of going to *China* by the River *Obi*.

The third is frequented by the *Tousbeck Tartars*, by the Trading *Calmucs*, and the *Muſcovites* alſo. From *Tobolsk*, you ride along by the *Lakes* that yield great quantities of Salt near *Irticks* and *Kama*; after which you Travel for ſome time by Water upon the firſt of theſe two Rivers as far as a City call'd *Sinkamè*, where you continue your Journey by Land through the Territories of the *Kalmouc*'s and *Moguls*, as far as *Kokutan*, which is not above Eight or Ten days Journey, from the Famous Wall which ſeparates *China* from Great *Tartary*. Neither is this Road without ſome difficulties, as want of Water, and moleſtation of the *Calmoucs*, unleſs well provided to make a ſtout reſiſtance. However, the *Taiſo Ajonka*, who is the *Kan*, or chief Captain of the Horde of *Tartars*, who have no fix'd Habitations but live after the manner of the Ancient *Scythians*, might, if he pleas'd, ſecure this way, and make it ſafe for Travellers, which ſometimes he will vouchſafe to do for the

ſake

ſake of ſome little Preſents. And from *Kokutan*, you may enter into *China* through many Gates of this great Wall.

The fourth ſuppoſes, that you paſs through *Tobolsk* and go by Water upon the *Obi*, and the *Szelinga* as far as the City of *Szelingui*, from whence you Travel by Land through the Countrey of the *Monguls*. From this laſt-mention'd City it will require Eight weeks time to reach the place where the Kan of *Bechroeſaim*, and the *Coutousſta-Lama* reſide. From whom, by the Intermediation of ſome few Civilities, you may obtain Guides and Carriages, and a good Convoy to carry you to *China*. This Road the *Muſcovites* have held ever ſince the war between them and the *Chineſes* near the River *Tamour*; and it is the ſafeſt and moſt commodious way of all the reſt. Only you muſt make proviſion of Water and Wood in ſome places: And though you may ſometimes meet upon the Road with Robbers, they are neither ſo Cruel nor ſo numerous as in other parts.

The fifth is that which the Envoy of *Muſcovy*, *Spartarius* made choice of for *China*; and then you muſt paſs through *Siberia* to get to the City of *Nero-Zinki* upon the River *Szilka*; after that you go to *Dauri* not far from the River *Naiunai*, from whence you continue your Road to *Cheria* that lies upon the entrance into *China*.

The

The distance is equal from *Nerc Zinski* to *Dauri*, and from *Dauri* to *Cheria*.

If you will believe this Relation, of which I have thus far given a faithful Copy, this Road is as safe as it is short; for that from *Nerc Zinski* to the River *Argus* that falls into the *Yamour*, you shall meet all along with the *Yachutchiki*, or *Martin-Hunters*: After which you pass through the Territories of certain *Monguls*, who are terribly afraid of the *Muscovites*. But it is not probable there is now so much security, as formerly, in passing through those *Monguls*; for that Travellers at this time either take a little higher through *Albazin*, and fetch a compass to get from thence into *China*, or a little lower, passing from *Szelingui*, through the Territories of *Beckregessaim*.

The sixth is also through *Nerczinski* and the *Mongul*; from whence you Travel on to the Lake *Dalai*; or you may go from *Nerczinki* to the Lake in one Week. There you meet with the Emperor of *China*'s Subjects, who have manur'd all the Lands that lye about the Lake; from which you may go in three Weeks to *China* upon Wagons drawn with Oxen. Out of this Lake *Dalai* it is, that the River *Argus*, a very fair River, takes its rise. It is Navigable all along, and carries you by Water to the River *Yamour*, into which it falls. Near the River *Argus* are several Mines of Silver

and Lead; and there it is that a considerable *Tayso* whose Name is *Sebdenkan* resides, who is bound to find Convoys for the *Muscovites* that Travel for *China* three times a year, and to secure the Road that they may Travel it in so much the shorter time.

To all these Relations we ought to join one more, which affords us a very ample knowledge of all the People that inhabit the Countries joining upon *China*, which was imparted to us by a person of good Reputation, who had it out of the Treasury of *Moskow*, and to which so much the more credit may be given, because it agrees exactly with the Annals of *China* which are at the end of *Confucius*'s Philosophy, Printed but a while since by Father *Couplet* the Jesuit, and which is also conformable to the Report of all such Travellers who have try'd the greatest part of all those Roads of which we have made a description.

The first Nation is that of the *Bogdoi*, by the *Chineses* call'd the Eastern *Tartars*, and whom the *Monguls* call *Niouchi*, or *Nuchi*. Their Country is of a very large extent, under several *Tayso*'s, or *Kans*. There is in *Bogdoi*, a particular Province which the *Muscovites* call *Diutchari*, and the *Monguls Diourski*. It is seated between the Eastern Seas, and the great Rivers *Chingala*, and *Tamour*. The people that inhabit it, tho tributary

The *Bogdoi*.

butary to *China*, were not formerly very well known: For in regard they had no Prince of their own, they were not look'd upon as very conſiderable. Nor were they indeed either truly known or fear'd, till they had made an Invaſion into *China*, and ſubdu'd Six Provinces. At what time they had made themſelves abſolute Maſters of that ſpacious Empire, had not the *Tousbecks* come to ſuccour the *Chineſes*, or rather expell'd the *Bogdoi* and ſettl'd themſelves in their Places.

Which when they had done, they ſet upon the Throne the Family of *Ivena*; which after it had Reign'd till the Year 1368. was expell'd by the *Chineſes*, who then Enthron'd the Family of *Tayminga*. That Family ſway'd the Scepter peaceably till 1644, at what time the ſame *Diutchari* re-enter'd *China*, and at length utterly ſubdu'd it. *Chunchi*, their Prince was the firſt Emperor of that Nation, and the Chief of the Family of *Taitſingua*, who Reigns at preſent in *China*.

In all the Province of *Bogdoi*, you ſhall meet with none but houſes of Earth, as alſo in the Province of *Dauri*; which people drive a great Trade in Sables and Black Fox-Skins, as likewiſe in *Ginſeng* Roots: But they are not rich in Cattel; their Horſes are very ſmall; nor do their owners ever ſhooe 'em. As for the people themſelves,

they reſemble altogether the *Krim Tartars*, both in Features of Face, as in Stature and Proportion of Body: But they are much more Polite and Civiliz'd, by reaſon of the Great Trade which they drive with the *Chineſes*.

To ſpeak properly, they are of no Religion; yet you ſhall ſee ſeveral among 'em that wear Croſſes, which they call *Lama's*. And indeed they have a great inclination to the Chriſtian Religion, and there are not a few who are already become Catholicks. They have no kindneſs either for the *Mahumetans*, or the *Neſtorians*, becauſe they formerly ſuccor'd the Weſtern *Tartars* when they were repell'd by the *Chineſes*. However, ſince that time, the *Mahumetans* have ſettl'd themſelves in *China*, inſomuch that there are a great number of 'em at *Peking*, where there are Seven Moſques without the City; and where they alſo ſpeak the *Perſian* Language more commonly then that of *Turky*.

As for the Language of the *Bogdoi*, 'tis very like the ordinary vulgar Speech that is ſpoken in *Perſia*; their Characters alſo very much reſemble one another; but they write and read from the top downward like the *Chineſes*, and moreover they have above ſixty Letters in their Alphabet.

The Rivers of *Argus*, *Tamour*, and *Chingala*, afford great Store of Rubies and Pearls,

Pearles, which the People continually fiſh for. Altho they are not ignorant of Guns and Powder, yet they are not much in uſe among 'em, whether their great Artillery which is but very leudly caſt, are too troubleſome to be mov'd from place to place, or whether it be that they find no great Effects of 'em, becauſe their Powder, the Compoſition of which they underſtand but by halves, is but of little ſtrength. And it is obſerv'd, that the *Tartars*, who are become Maſters of *China*, begin to degenerate from their ancient Valour.

The Country of the Monguls.

Next the *Eaſtern Tartars*, lies a vaſt and ſpacious Country to the *Weſt*, which is call'd *Mongul*. It begins at the *Weſtern Sourſes* of the River *Tamour*, and extends it ſelf to the *Calmouc Tartars*, Weſtward, confining upon *Turqueſtan* to the *South-Eaſt*, and upon *China* to the *Eaſt*, and they are ſeperated from the *Culmouc*'s by wide Deſarts, which are as good as ſo many Ramparts. They have three Princes, whom they call *Kan*'s or *Tuiſo*'s, and who are all three of the ſame Family; ſo that they keep a good Correſpondence together; Civil Wars very rarely happen among 'em. On the other ſide, they frequently ſend Preſents one to another, and when any one of 'em is attacqu'd, the reſt immediatly arm to his Relief. The chiefeſt of theſe

Kans is call'd *Tchetchinga*, whoſe Territories border upon *Bogdoi* and *China*. But you ſee neither Town nor Villages, only certain Houſes diſperſed here and there, and thoſe very few in number. So that theſe *Monguls* are continually making Incurſions round about the Lake *Dalai*, or into the Lands that lye upon the River *Szelinga*. This *Kan* has ſeveral *Taiſo*'s under him, among whom is the *Becroeſain* Kan, who borders upon the River beforemention'd.

In theſe Territories it is, that the *Coutouſta Lama* has his Reſidence. This *Coutouſta*, who to ſpeak properly, is no more then the Vicar of the *Dalaè-Lama*, or *Lama-Lamalow*, is the Patriarch of the *Monguls*, who adore him like a Deity, as having an extraordinary Veneration for all the *Lama*'s. The ſame *Mongul*'s keep a good Correſpondence with the *Muſcovites*, by reaſon of their Neighbourhood to *Siberia*. They are naturally very mild, and addicted to peace; 'tis very rare to ſee 'em quarrel one with another; or if any conteſt ariſes among 'em, the *Coutouſta*, who follows 'em whereever they ramble, appeaſes the difference either by his own Authority, or by ſuch Judges as he ordains among 'em whereever they cluſter together. They are very wealthy, eſpecially, in Cattel, and drive a great Trade with the *Muſcovites*. For their Country is water'd with a great number of Rivers, that won-

wonderfully enfertilize their Medows and Pasturages, and all empty themselves into the *Szelinga*; and would they but take the pains to manure their Lands, they would bear all sorts of Fruit.

The Second *Kan* is call'd *Otticroikan*; and the Third *D'Jan-Gari*; but in regard there is no great Commerce driven with these two last, they are nothing near so well known as the former. The *Monguls* have a great Antipathy against the *Bogdoi*, because they made themselves Masters of *China*; but they can do 'em no harm, because they are not acquainted with the use of Fire-Arms.

The *Calmoucs* possess all that vast extent of Country that lyes between *Mongull* and the *Volga* as far as *Astrakan*, and they are divided into an infinite number of *Hordes*, which have every one their particular *Kan*. *The* Calmoucs.

The Principal of all these *Kans*, is he who is call'd *Otchiourtican*, who pretends to be descended from the Famous *Tamerlain*. He is very Potent, and therefore forces the *Muscovites* and the *Tousbecks* to pay him a certain Tribute, or else he would be continually Harrassing their Countries. 'Tis also reported that he is very Magnificent, that he goes always clad in White, and never eats but serv'd in Gold Plate. We saw at *Moscow* a French Officer *The* Kan *of the* Calmoucs.

who had been in the Tent of this ſame *Kan*, when he lay at *Aſtrakan*, at the Head of a Hundred Thouſand *Tartars* to demand his Tribute, who confirm'd all that has been ſaid concerning his Magnificence, only that he never ſaw him make uſe of either Gold or Silver Plate.

The *Calmoucs* have no Cities nor fix'd Habitations, but only live in Tents made of Felts, which are very neat, and very commodious; nor is there any Nation ſo nimble at Camping and Decamping in an inſtant as they, there being no Nation ſo much accuſtom'd to it, in regard they never ſtay long in a place, and are always making Incurſions.

The Dalaè-lama *Patriarch of the Idolatrous* Tartars.

They are all Idolaters, as well as the *Mongulls*, and all the reſt of the Nations of *Great Tartary* as far as the *Indians*; and every one of theſe Pagan Nations acknowledge for the Head of their Religion the *Dalaè-Lama*, or *Lamalamalow*, except thoſe of *Bokara* and *Samarkand*, who make Profeſſion of *Mahometiſm*.

This Impoſtor has his Reſidence in the Kingdom of *Sanſhut*, which extends from the *Mongulls*, the *Calmoucs*, and *Turqueſtan*, between *China* and *Perſia* to the *Indies*. The Capital of his Territories is the City of *Barantola*, where there is a Temporal Prince alſo call'd *Deva*; but the *Dalaè* lives in a Fortreſs

Fortreſs call'd *Beatalaè*, that ſtands very near the ſame City. 'Tis not to be imagin'd how he is in a manner worſhipp'd over all *Tartary*. They ſend from all parts to deſire his Benediction, and when he goes into *China*, he is receiv'd with more then ordinary Honours.

The Jeſuit *Adam Schall* us'd all his endeavours to diſſwade the Emperor from going to meet him, or to pay him any reſpect. But the Emperor, as much convinc'd as he was that the *Dalaè* was an Impoſtor, durſt not follow the Jeſuit's Counſel, but after he had heap'd upon him all imaginable Honours and Favours, ſent him back loaden with Magnificent Preſents.

Tartars *believe the* Dalaè *never dies.*

The *Tartars* are fully perſwaded that the *Dalaè* never dies, but that he renews like the Moon. To make this out, ſo ſoon as the *Dalaè* lyes at the point of Death, they that are about him, make diligent ſearch for a *Lama*, the likeſt to him that poſſibly they can find, and ſo ſoon as the Head of their Falſe Religion is dead, they ſet him up in his Room, and carefully conceal the deceas'd Body, which they affirm to be renew'd in his Succeſſor. *M. Tavernier* reports the ſame thing of the King of *Thebes*; but there is ſome probability that he was miſinform'd, he not having been upon the place, as the *Muſcovites*

who make this Relation were, and who drive a very considerable Trade with the *Tartars*; from whom they learnt moreover, that this *Dalaè* is never suffer'd to be seen by any body, unless they are willing to pay him all the Honours which they give him themselves; prostrating themselves before him, and adoring him as a God. This Relation adds, that the *Chineses* call the *Tartars Totai*, because they have not the Letter *R* in their Language. Nor do I know why we call 'em *Tartars*, seeing that in *Poland*, *Muscovy*, and even in *Tartary* it self, they abridge the Name, and call 'em only *Tatar*.

The Delaè-lama *is the Famous* Preste-Jean.

It appears by what I have said of the Kingdom of *Tanchut*, that the *Dalaè-lama* is without all contradiction that same Famous *Preste-Jean*, concerning whom Historians have written so variously. In a word, since that Title, and whatever many Authors have said of him, can be attributed to no Person more justly then to this *Dalaè-lama*, 'tis more natural to acknowledge him in this Country of *Asia*, where he has always been, then to seek him out in *Habyssinia*, where he never was.

'Tis also an understanding Observation of *F. Kirker*, who in his Polite Piece, touching the Particulars of *China*, after he has de-

scrib'd

ſcrib'd the Manners and Cuſtoms of the different people that encompaſs that wide Empire, demonſtrates the Ingenuity of the *Portugueſes* in the ſearch which they have made after this ſo extraordinary Prince, and ſo well known in the world under the Name of *Preſte-Jean*, of whom they publiſh'd ſo many particular things.

To clear this part of Hiſtory which is altogether perplex'd, and at the ſame time to undeceive thoſe who may have ſuffer'd themſelves to be prepoſſeſs'd by all thoſe fabulous Tales that have been utter'd abroad as real Truths, they are to underſtand, that while the *Portugueſes* were in ſearch of the *Eaſt-Indies*, *John* the Second ſent one of his Subjects, by Name *Peter de Conlan*, to diſcover 'em by Land, and particularly charg'd him to inform himſelf where that ſame *Preſte-John*, ſo much talk'd of in *Europe* reign'd, yet not knowing in what part of the World his Empire lay.

The deſign of *John* the Second was to have made an alliance with him, perſwaded as he was, and according as he had heard it reported, that he was a potent Prince, and profeſs'd the Chriſtian Religion. In obedience to his Princes Orders *Peter de Coulan* paſs'd into *Aſia*, and penetrated a great way into *India*, where he learnt many things of great importance and curioſity: But notwithſtand all his diligence, he

he could not hear of *Preſte-John*, nor meet with any body that could tell any Tidings of him; only coming to *Caire*, in his return homeward, he heard, that in *Ethiopia* beyond *Egypt*, there reign'd a Rich and Potent Prince, who every time he ſhew'd himſelf in publick, had a Croſs carry'd before him, and that he was a declar'd Protector of the Chriſtians.

Now in regard theſe Marks agreed with the Character that had been given him, to diſcover the Prince he was in ſearch of, there needed no more to perſwade that Traveller into a belief of what he moſt of all things in the world deſir'd to know. So that he made no farther doubt but that *Preſte-John* was that ſame Monarch of the *Abyſſins*, and he believ'd it ſo truly, that he wrote his Diſcovery into *Portugal* without any farther Examination. Nor were they more ſcrupulous at *Lisbonne*, where the news was receiv'd with a great deal of joy and applauſe. Upon which they who ſail'd into *Africa* the following years, prepoſſeſs'd with this Opinion, contributed not a little to confirm it by their Relations; ſo that as falſe as it was, the Miſtake was ſoon ſpread all over *Europe*.

Now though this ſame ſtupid Error was refuted by ſeveral learned perſons, and tho the falſhood of it might be eaſily diſcover'd by

by what *Damian de Goez*, *Nicolas Godigno* and *Baltazar Tellez* have written of it, as being perfectly inform'd of every thing that concern'd *Ethiopia*, where they had been long resident, yet I cannot forbear to observe with *F. Kirker*, that the *Latin* Chronology of the Kings of *Habyssinia* makes no mention of *Preste-John*; and therefore all the Authors of any Antiquity that have taken occasion to mention him, still place him in *Asia*, tho they cannot agree in what part of the World he reign'd, no more then they can about the original of his Name.

A Modern Author imagins *Preste-John* to be a Corruption of *Preste-Arkan*, that is to say, *King of the Adorers*. Others with as little reason derive it from the *Latin*, *Pretiosus Johannes*. Some would have it to be, that as the Name of *Cæsar* was common to all the *Roman* Emperours, so *John* was no less common to these Princes we speak of; and that they bore that Name in honour of the Prophet *Jonas*, to which the *Eastern* people afterwards added the Title of *Priest*, or *Preste*; not that these Kings were really dignifi'd with the Sacerdotal Character, but because they had usually a Cross carry'd before 'em, as Protectors of the Christian Religion.

But *Scaliger*'s Conjecture seems to me more probable then all the rest, where he

says

ſays, That *Preſte-Jean* was a corruption of the *Perſian* Word *Preſtegiani*, which ſignifies *Apoſtolic*; that it was very likely that the *Europæans* who traffick'd into the *Eaſt*, having heard confuſedly of that Prince, whom they heard frequently call'd *Padiſchah Preſtegiani*, gave him by chance the Name of *Preſte-Jean*, which ſounded very like to *Preſtegiani*, of which they underſtood not the real ſignification.

As to the part of *Aſia*, where *Preſte-Jean* reign'd, methinks there is no reaſon to doubt of it, conſidering what the Ancient Authors have written. For upon a ſtrict examination it will be found, that the greateſt part of theſe Authors place him in that vaſt Country which extends it ſelf from the *Mogul*, towards the *Eaſt* and *North* as far as *China*: Which is that, which St. *Antonin* ſufficiently makes appear in the Third Tome of his Hiſtory, where ſpeaking of the *Tartars*, he obſerves that their Emperor ſent a puiſſant Army under the command of his Son, to ſubdue thoſe people that inhabited the leſſer *India*; which Conqueſt being accompliſh'd, the victorious *Tartars* advanc'd againſt the Chriſtians who inhabited the Greater, or the Upper *India*; but that their King call'd *Preſte-Jean* by the Vulgar, having drawn his Forces together, march'd againſt 'em, and overthrew 'em.

This

This is also that which *Paul* the *Venetian*, who knew the Country better then any body, tells us more distinctly, as having resided several years at the Court of the Great *Kan* of the *Tartars*: For the Kingdom of *Tenduc*, or as others read it, *Tanchut*, this Kingdom, I say, where *Marcus Paulus* places *Preste-John*, is still in being, if we may believe those who have travell'd through it, and lies between *China* and the Empire of the Great *Mogul*. Which perfectly agrees with the Sentiments of those who have made *Preste-John* to reign in *Kitay*; seeing that as I have already observ'd, it is not to be thought that by *Kitay* the Ancients meant *China* only, or some particular Kingdom; it being sufficiently probable that they comprehend under that name all the Country that lies between *Obi*, the *Volga*, and *China*, as the *Muscovites* understand it at this day.

The only thing that seems to raise some doubt in what we have said concerning *Preste-John*, is this; That *Preste-John* and the people under his subjection were Christians, whereas the Country that lies between the *Mogul* and *China* is now full of *Mahometans* and Idolaters. But certain it is that things were not always in the same posture as now they are, but that the Christian Religion once flourish'd in these barbarous Countries, where now Infidelity prevails.

'Tis

'Tis known that St. *Thomas*, after the Apoſtles had made a diviſion of the Univerſe among themſelves, departed from *India*, to cultivate thoſe Unbelievers; that he penetrated into the moſt remote parts of it, and dy'd at length at *Meliapor*. And ſome Authors have written, not without ſome probability, that *China* it ſelf receiv'd the Goſpel by the Miniſtry of that Holy Apoſtle. However it were, there is no queſtion to be made, in my Opinion, but that the Faith might be diſpers'd in Countries more on this hand toward the *Weſt*, in regard there is a Country which the *Moors*, profeſs'd Enemies of the Chriſtians, ſtill in deriſion call *Kiaferſtan*, or the Country of the Infidels, the Inhabitants of which are call'd Chriſtians of St. *Thomas* to this day; who tho they have forgot their Ancient Chriſtianity, yet ſtill retain certain Cuſtoms that ſufficiently demonſtrate what Religion their Anceſtors profeſs'd. For beſide that they baptize their Children, they have painted in their Churches, and beare upon their Foreheads three Croſſes of a Red Colour, being a Tincture ſquees'd out of *Sanders-Wood*.

But tho it might be true, that preſently after the Birth of Chriſt, the Goſpel might not be promulgated in theſe Barbarous Countries, yet certain it is that it was preach'd there in the ſucceeding Ages. The celebra-

celebrated Monument that was found in *China* in 1625. near the City of *Siganfu*, is an invincible proof of what I ſay. For it is obſerv'd, that Six hunder'd years after Chriſt, the *Syrian* Prieſts having ſcatter'd themſelves all over *Aſia*, had divulg'd the Chriſtian Law in the Extremities of the World, where their Zeal for the Glory of God drew 'em. And *Haylon*, a Chriſtian Author, who was of the Blood Royal of the Kings of *Armenia*, teſtifies, That in the Thirteenth Age, *Tartary* was full of Chriſtians; that *Cublai* their Emperor embrac'd the Chriſtian Faith; and that his Brother who had been a Chriſtian for ſome time, enter'd into a Religious War for the ſake of Religion, againſt the *Caliph* of *Babylon*, won *Paleſtine* from the *Mahometans*, reinthron'd the King of *Armenia*, being expell'd his Territories by thoſe cruel Enemies of Chriſtianity, reſtor'd to peaceful freedom thoſe people whom the Infidels had proſcrib'd and baniſh'd, and rebuilt a great number of Churches at his ow coſts and charges; and all this at the ſollicitation of the Princeſs his Wife, who glory'd in being deſcended from one of the Three Kings that came to adore Chriſt, when but newly born.

This was the ſame *Haëton*, who wrote to St. *Lewis*, when he lay in *Cyprus* at the time of his firſt Expedition for the recovery of the Holy Land. St. *Antonin* alſo, in whoſe Hi-

Hiſtory may be ſeen that Letter of the *Tartar* Prince, obſerves that St. *Lewis* ſent him, under the Character of Ambaſſadors, two Monks of the Order of St. *Dominic*, with very rich Preſents, among which was a piece of the true Croſs, and a Canopy of State of an extraordinary value, upon which were embroider'd in Gold, the principal Myſteries of the Life of Chriſt.

This happen'd in the year 1256. and about forty or fifty years after, that is to ſay, toward the beginning of the fourteenth Age, ſeveral *Franciſcan* Monks being ſent to the Great *Kan*, viſited all parts of the Kingdom of *Thibet*, which is next to that of *Tanchut*, and converted a great number of Infidels and Pagans.

Father *Andrada*, a *Portegueſe* Jeſuit, travelling alſo into theſe Countries in 1624. reports that the people had ſtill an Idea of the Chriſtian Myſteries, tho confus'd and corrupted; that they us'd among themſelves a ſort of Confeſſion, feeble Remainders of the Faith which they had formerly embrac'd, and which by degrees was utterly extinguiſh'd.

There is no doubt then, after what has been ſaid, but that the Kingdom of *Tanchut*, not having been always Idolatrous as now it is, the *Delaé-Lama* who at preſent reſides there, may be the true Succeſſor of the famous *Preſte-John*, who reign'd there for-

formerly; and it is no leſs probable, that that ſame Monarch happening to change as the Religion corrupted, became ſometime after Head of a new Religion which degenerated at laſt into Idolatry.

'Tis true, that he is not a Temporal Prince; but that may be the effect of the Wars and Revolutions that happen in all Kingdoms. However it were, he is ſtill in high veneration among all the *Eaſtern* people, who acknowledge him for the Head of their Religion. And that which is farther remarkable is this, that he bears the Name of *Lama*, which in the *Tartar* Language ſignifies a Croſs: And the *Bogdoi*, who conquer'd *China* in 1644. and who are ſubject to the *Dalaé* in all matters of Religion, wear always Croſſes about 'em, which they call *Lama*'s alſo, and for which they have an extraordinary Reſpect, which ſufficiently demonſtrates that they were formerly inſtructed in thoſe Myſteries, of which that ſign is in ſome meaſure an eternal Memorial.

Other Tartar People.

Beſides theſe different ſorts of *Tartars*, of which I have ſpok'n, there are others who are called *Oſtiaki*, *Bratski*, *Jacuti*, and *Tonguſi*, who are ſcatter'd all along the Lakes and Rivers that lye between *Siberia* and the Country of the *Monguls*. But in regard they have all the ſame Phyſiognomy, and uſe

use the same Language as the *Calmoues*, 'tis very probable that they are only some separated *Hordes*, that having been domesticated by degrees, by conversation with the *Muscovites*, at length became subject to their Dominion. They are all swarthy complexion'd, but more inclining to Olive-Colour then Black. Their faces are usually broad, falling in below, and jutting out above; their eyes are small, but sparkling and full of fire; their noses short and very flat, with little hair either upon their upper Lips, or Chins: Their Stature somewhat above the common size, well set, and clean limb'd, with an Air stern and resolute, without any thing of Cruelty or Savageness. Their Habits are for the most part all alike, consisting of several Sheep-skins sow'd together, which they fit to their bodies in the form of Vests, and gird about their Wastes with a Cord, wherein hangs their Bow and Quiver, with which they go always arm'd. They shave their Heads to the very Crown, where they preserve a Tuft thick enough to make a double lock, one of which hangs down before, the other behind; having no other covering for their heads, then a round Bonnet of the same with their Habits, on the top of which they wear a Tuft of Red Silk, or of some other Colour: Which is the mark by which you may distinguish the different *Hordes*; every

every one having a particular Colour to difference the one from the other. But they that live in the Places where the *Martins* are taken, make themſelves Garments of thoſe Furs, as alſo of Dogs-skins, of which they keep a vaſt number; and ſometimes they join both together, and make the one ſerve for a Lining to the t'other, wearing the Sables, tho the richer and more beautiful, innermoſt, and the Dogs-hair outermoſt; not believing it juſt, that the Dog who ſtops and catches the Martin, ſhould be debas'd below the Martin, but that he ſhould be always preferr'd after his death before his Enemy, which he vanquiſh'd when alive.

It may be eaſily judg'd by the Enumeration, which I have made of the different ſorts of *Tartars*, which inhabit all the Countrey that lies between the *Obi* and *China*, that the *Muſcovites*, being aſſiſted by the *Coſaques*, found no great difficulty in opening a way from *Siberia* to this great Empire. For in regard they met with no body that would, or was able to diſpute the Paſſage with'em; and moreover, for that the people, which they had ſubdu'd either by mildneſs, or by force of Arms, had ſome kind of Correſpondence with all the *Hordes* that are diſpread on both ſides, by their means they have made all their Diſcoveries, and at length have advanc'd by different Roads

Roads to the very Confines of *China*, where they have alſo built ſome Fortreſſes, the better to ſecure their Conqueſts.

Albazin *three weeks journey from* Pekin.

The farthermoſt of all theſe Fortreſſes is *Albazin*, not above three weeks journey from *Pekin*, tho it be above three months Travel remote from *Moſcow*. It is ſeated upon the River *Tamour*; which was the occaſion of the preſent War between the *Chineſes* and *Muſcovites*; while both the one and the other claim'd a Right to fiſh for the Pearls, of which that River produces great ſtore; and hunt the Martins, that are very numerous in an Iſland of that River.

But in regard of the vaſt diſtance between that Frontier and *Moſcow*, will not permit the *Muſcovites* to ſend Recruits ſufficiently conſiderable to ſupport a War, which the nearneſs of it to *China*, renders eaſie to the *Tartars* who are Maſters of it, the *Czars* thought it more expedient to propound an Accommodation, then to expoſe an Army to all the Hazards and Hardſhips which of neceſſity they muſt undergo, before they can get to the Confines of the Empire. Nor did the *Chineſes* refuſe the Propoſals that were made 'em. They ſent an Ambaſſador a good way beyond the Great Wall that ſeparates their Territories from the *Weſtern Tartars*, and join'd two

French

French Jeſuits with him, of the number of thoſe whom the K. of *France* ſent about ſix years ago to the extreme parts of the world, to ſerve the Ambaſſadors as his Interpreters; but as yet we know not the ſucceſs of the Negotiation.

If we may judg by a Letter which a *German* Officer who was then in Gariſon in a place upon the River *Yamour*, wrote to one of his Friends at *Moſcow*, who imparted it to us, 'tis very probable, that thoſe Affairs are more embroil'd then ever. But in regard that Letter is before the laſt Endeavours of the *Muſcovites* to obtain a Peace, and for that their Ambaſſador was not then arriv'd at the appointed place of meeting, there is little heed to be given to what that Officer then wrote: however, it gives us a good account how affairs ſtood about four years ago. 'We thought, *ſaid he*, 'that the Ambaſſador ſent from *Peking* 'ſome days ſince, was come with a deſign 'to conclude a Peace with us: But we have 'been ſurpriz'd at the Proceedings of that 'Ambaſſador, who after he had ſtopt three 'days near *Albazin*, without propoſing any 'thing, retir'd of a ſudden. We make no 'queſtion therefore, that being arriv'd upon 'the Frontiers with a great Army, but that 'the War will be ſoon rekindl'd, and prove 'more bloody then before; ſo that we 'ſtand very ſtrictly upon our Guards, *&c.*

From

From Dauri *upon the Confines of* China, *July* 15. 1688.

But whatever may be the Iſſue of the War, we may aſſure our ſelves by what I have ſaid, That the Road from *Muſcovy* to *China*, is no *Chimera* nor impracticable thing; and that it would be likewiſe the moſt commodious and ſhorteſt way, were there but never ſo little reliance upon the *Muſcovites*, who after ſeveral Journeys have made themſelves ſuch abſolute Maſters of all the Roads that lead thither, that they take indifferently ſometimes one and ſometimes another, according as their occaſions prompt 'em.

I know they did not preſently accompliſh their deſign, and that it coſt 'em a world of Trials and Experiments, before they could find out all the means to ſecure themſelves and others in their paſſage; but in regard they ſpar'd for nothing to bring about this Diſcovery, and that they have been careful from time to time to ſend away Supplies of Hunters to view and take an account of Countries through which they thought new ways might be open'd, they have ſo levell'd and remov'd all Difficulties, that they make no more of going to *China*, then of travelling to *Arch-Angel* or *Aſtrakan*.

This Reflection, which ſome perhaps would not vouchſafe themſelves the leiſure per-

perhaps to make, when they imagin'd the way from *Moſcow* to *Peking* neither ſafe nor eaſie, may ſerve to adjuſt and reconcile the ſeveral Ruttiers or Cards that have been drawn theſe ſeveral years ago; and to explain at the ſame time, after what manner divers Ambaſſadors ſent from one Court to another, came to ſpend ſome more time then others, in this Journey, which ſome have finiſh'd in four or five months, while it has coſt others near eighteen.

In ſhort, The principal aim of the *Muſcovites* in theſe ſorts of Ambaſſies having always been to diſcover the vaſt extent of Land that lies between their Territories and the Empire of *China*, 'tis no wonder, if they who were entruſted with this affair, travelling as they did like true Adventurers, rather then ſedulous Ambaſſadors, have ſhew'd leſs earneſtneſs to arrive with ſpeed at their journey's end, then to conſider the nature of the Countrey through which they travell'd, and the courſe of the Rivers which they met with upon the Road.

'Tis to be thought, that 'twas in this manner that the *Knez Theodore Jacowitz Baicow* travell'd from *Tobolsk* to *Pekin* in 1653. at what time the *Czar* ſent him his Ambaſſador to *China*: For in regard he mounted up the River as he did, as far as the Springs of the *Irtiſh*, I know not what

ſhould make him turn out of the way ſo much to the right hand, had he not had private Orders rather to mind looking after the Eſtabliſhments all along the River, then to treat with the *Chineſes*, for whom the *Muſcovites* had little or no eſteem at that time.

However it were, the Merchants who are more for their own then the *Czar*'s Intereſt, perform this Journey at preſent ſo ſafely, and in ſo little time, that for the moſt part they never take up above four months in going to *Peking*, and returning to *Moſcow*. And this we learnt about three years ſince from certain Merchants who ſet out of *Peking* after they had heard Maſs in the Jeſuits Houſe, upon St. *Peter* and St. *Paul*'s day, and got to *Muſcow* much about *All-holland-Tide*, the ſame year, where they ſtaid till the end of Winter, to join the Caravans at *Zobolsk*, from whence they duly ſet out every year.

Muſcovites never ſpend above four months in going to Peking *and returning to* Moſcow.

After all theſe convincing Proofs and Demonſtrations, upon which I thought my ſelf bound to inſiſt thus particularly as I have done, I make no queſtion but the Reader will abandon all the falſe Idea's which he had conceiv'd touching the diſtance of *Europe* from *China*, and ſuffer himſelf to be convinc'd, that of all the ways that lead to

that

that flouriſhing Empire, that which the *Muſcovites* make choice of now-a days, is both the ſafeſt and the ſhorteſt.

But beſides theſe Advantages, which are not a little to be conſider'd, the convenience of carriage contributes very much to mitigate the Fatigues inſeparable from theſe ſorts of Journeys. Uſually you ſet forward from *Moſcow* toward the end of *February*; and in regard the Snow by that time is become more beaten and ſolid, by reaſon of the great number of Sledds that paſs continually to and fro at that time, far more then at the beginning of the Winter, Travellers in leſs then three Weeks get to the Capital City of *Siberia*, tho it be eight hunder'd *Werſts*, or three hunder'd and fifty *French* Leagues off.

There they ſtay ſome time for the thaw, to take the *Sudais*, or Veſſel which carries 'em by Water in the Rivers which they meet with on this ſide, and beyond the *Obi*; which thaw if it happens later then uſually, then they continue their Journey by Land till they come to a *Horde* of *Tartars*, who are call'd *Oſtiaki*, and are ſubject to the *Muſcovites*.

There they change their manner of carriage, and take a new ſort of carriage much more nimble and commodious then the former which are ſent back to *Tobolski*: For whereas the Sledds made uſe of by the *Muſ-*

covites are always drawn by one Horſe, whoſe keeping is ſomewhat troubleſome and chargeable, to the other Sledd they only faſten a *Reine Deer*, ſuch as the *Samoedes* make uſe of in their Winter-Travels; and to make 'em go more ſwift, they tie a great Dog behind, that ſcaring the poor Beaſt with his barking, ſets her a running with that ſpeed, as to draw her Burthen no leſs then forty Leagues a day.

Sledds that ſail, by Land with the Wind.

But that which is more wonderful as to theſe ſort of Sledds, they are alſo driven along by the Wind ſometimes over the Land cover'd with Snow, ſometimes over the Ice of frozen Rivers, as our Veſſels, that ſail upon the Sea. For in regard the Country beyond *Siberia* is open and extreamly level as far as Mount *Caucaſus*, the people who inhabit it making uſe of this advantage to ſpare their Beaſts, have ſo order'd their Sledds, as either to be drawn along by the *Reine-Deer*, or elſe to carry Sails, when the Wind favours 'em.

This manner of Carriage is ſo much the more commodious, in regard you meet with no interruption in your Travels. For as in a Barque you have recourſe to Oares, when the Wind ſlack'ns, or proves contrary, ſo the Deer and the Dog labour when the

the Air is calm, but are put into the Sledd when the Wind ſerves to drive it along.

Thus, ſo long as the Ice continues to bear, you come to the River *Geneſſai*, where the *Muſcovites* have built a City of the ſame Name for the convenience of Travellers; and there it is that you take Boat to remount the two great Rivers *Tonguſi*, and *Anzara*, which riſe out of the Lake of *Baikala*, and which are commonly allow'd to be 500 *Werſts* in length, and forty broad. 'Tis ſaid, that the Water of this Lake is extraordinary clear; and that notwithſtanding the depth of it, you may clearly diſcern the colour of the Stones that lie at the bottom. *The Lake of Baikala.*

It is encompaſs'd with ſeveral high Mountains, where the Snow lies all the Summer long, as well as in the midſt of *Winter*. And doubtleſs this it is that conſtrains Travellers to ſpend many times ſeven or eight days in croſſing it, tho it be not above eight Leagues over. For this Lake being, as it naturally ought to be, the general Rendezvouz of various Winds that blow through the hideous Rocks with which it is environ'd, 'tis to be thought that when they happen to blow from ſeveral points at the ſame time, they muſt put the Veſſels which they meet, to a great deal of trouble, and that it requires an extraordinary foreſight, or

good luck, to prevent a ſtop for ſome time.

After you have quitted this Lake, if you pleaſe you may enter into a River call'd *Schelinga*, and then going ſtill by Water, you meet about fifty Leagues from the mouth of it, with a City of the ſame Name, which the *Muſcovites* built to facilitate the paſſage of their Caravans: or if you rather chuſe to land immediately after you have croſs'd the Lake, then you find your ſelf among the *Monguls* that lie to the *South*, of whom you buy Mules and Dromedaries to continue your Journey to the firſt City of *China*, to which you come after fifteen days travel.

After this manner the moſt part of the *Muſcovite* Merchants travel, that traffick with the *Chineſes*. By which 'tis plain, that all the Countries that were formerly but confuſedly known under the Name of the Grand *Tartary*, are neither ſo deſert, nor ſo untill'd, as people to this day imagine; and that the not taking the benefit that might have been taken by a narrower ſearch, has been a conſiderable loſs; thoſe Countries being water'd with a great many fair Rivers, and furniſh'd with ſo many valuable Commodities as are daily diſcover'd.

Not to ſpeak of Rubarb, Azure ſtone, and Caſtors, which are very plentiful among the *Yousbecks* and *Monguls*; the Sables and Black-

Black-Foxes that are taken all along the Rivers of *Obi*, *Tonguſi*, and *Angara*; the Ginſeng-Roots, the Pearls and Badian which the River *Yamour* affords, the Silver and Lead-Mines near *Argus*, the *Muſcovites* have found out, more eſpecially in the Lands that advance more to the *North*, ſeveral other Rarities, wherein they drive a conſiderable Trade.

Beſides Furs of all ſorts, which they fetch from all Quarters, and of which the ſale is ſo great, that the City of *Genoſſa* alone pays every year to the Grand Duke's Treaſury fourſcore thouſand Roubles cuſtom, which amounts to near Sixſcore thouſand Crowns of *French* Money; they have diſcover'd a ſort of Ivory, which is whiter and ſmother then that which comes from the *Indies*.

The Behemot furniſhes the Muſcovites with Ivory.

Not that they have any Elephants that furniſh 'em with this Commodity (for the *Northern* Countries are too cold for thoſe ſort of Creatures that naturally love heat) but other Amphibious Animals, which they call by the Name of *Behemot*, which are uſually found in the River *Lena*, or upon the Shores of the *Tartarian-Sea*. Several teeth of this Monſter were ſhewn us at *Moskow*, which were ten Inches long, and two in Diameter at the Root: Nor are the Elephants Teeth comparable to 'em, either for

beauty or whiteneſs, beſides that they have a peculiar property to ſtanch Blood, being carried about a perſon ſubject to bleeding. The *Perſians* and *Turks* who buy 'em up, put a high value upon 'em, and prefer a Scimiter or a Dagger Haft of this precious Ivory before a handle of Maſſy Gold or Silver.

But certainly no body better underſtands the price of this Ivory, then they who firſt brought it into requeſt; conſidering how they venture their Lives in attacking the Creature that produces it, which is as big and as dangerous as a Crocodile.

The firſt Colonies that peopl'd America *came out of* Tartary.

They were beholding for the diſcovery of this to the Inhabitants of a certain Iſland, out of which, if the *Muſcovites* are to be believ'd, iſſu'd the firſt Colonies that ever peopl'd *America*. And thus much we learnt upon this ſubject from the Vayvode of *Smolensko*, whoſe Name was *Mouchim Pouckhim*, a perſon of as great a wit as a man can well meet with, and perfectly acquainted with all the Countries that lie beyond the *Obi*, as having been a long time Intendant of the Chancery of the Government of *Siberia*.

After he had ask'd us in a Diſcourſe which we had with him, in what manner we thought that *America* came to be firſt peopl'd,

peopl'd, upon the general Answer which we gave him, grounded upon the common Opinion; he gave us to understand that he had a Conjecture more probable then any of ours.

'There is, said he, beyond the *Obi*, a 'great River call'd *Kawoina*, into which a- 'nother River empties it self, by the Name 'of *Lena*. At the mouth of the first River 'that discharges it self into the Frozen-Sea, 'stands a spacious Island very well peopl'd, 'and which is no less considerable for hunt- 'ing the *Behemot*, an amphibious Animal, 'whose Teeth are in great esteem. The Inha- 'bitants go frequently upon the side of the 'frozen Sea to hunt this Monster; and because 'it requires great labour and assiduity, they 'carry their Families usually along with 'em. Now it many times happens, that be- 'ing surpriz'd by a Thaw, they are carry'd 'away I know not whither upon huge pie- 'ces of Ice that break off one from another. 'For my part, added he, I am perswaded 'that several of those Hunters have been 'carry'd upon these floating pieces of Ice to 'the most *Northern* parts of *America*, which 'is not far off from that part of *Asia* which 'juts out into the Sea of *Tartary*. And that 'which confirms me in this Opinion is this, 'That the *Americans* who inhabit that 'Country which advances farthest toward

'that Sea, have the ſame Phyſiognomy as 'thoſe unfortunate Iſlanders, whom the 'over-eager Thirſt after Gain expoſes in 'that manner to be Tranſported into a Fo-'reign Climate.

We might add to what the *Vaivode* told us, that there are alſo in that part of *America* ſeveral of thoſe Creatures that are ſo common in *Muſcovy*, more eſpecially *Beavers*, which might have been Tranſported thither after the ſame manner. And this Conjecture ſeem'd to me to be ſo much the better grounded, in that it is frequently to be ſeen in *Poland*, that ſuch great pieces of Ice keep whole and entire, from *Warſaw*, till they come to fall a great way into the *Baltic* Sea. But it would be requiſite, for the better confirmation and aſſurance of a matter of this importance, to be well inform'd of the Language of thoſe People that ſo nearly reſemble the Iſlanders in Face and Body; for if there were any thing of Affinity between their Languages, methinks there ſhould no farther queſtion be made of the Conjecture.

We might have learnt many other Curioſities of this *Vaivode*, who without doubt is the moſt Accompliſh'd Perſon in all *Muſcovy*, but that we were afraid of awaking his jealouſie by multiplicity of Interrogatories: And beſides, we obſerv'd by ſome anſwers

swers which he made us, that he was fearful of creating himself trouble at Court, where his extraordinary Merit had already rais'd him many Enemies, and therefore we forbore to press him any farther.

Some People perhaps may wonder, considering the great numbers of Rivers which come from *China*, that the *Muscovites* take no more benefit of the advantages that seem to offer themselves for setling a more safe and easie Trade then that by Land with the *Chineses* and *Japanners*; but in my opinion they ought not to be blam'd for preferring the course they take before any other. For beside that they have but very little Experience in Sea Affairs, they have met with Obstacles never to be surmounted in those Rivers, whose Names are hardly known in *Europe*.

To make out this yet more apparent, you must know, that there are in the Country that lyes beyond *Siberia*, four principal Rivers that fall into the Frozen Sea, or the Sea of *Tartary*, and into the Sea of *Japon*; not to speak of an infinite number of others that discharge themselves into the latter, as may be seen in the Map of *Siberia*, which is a faithful Copy of that which is preserv'd in the Chancery of *Moscow*.

The most Westerly of all these Rivers is *Obi*, after which as you Travel to the East

you

you meet successively with *Geneſſai*, *Lena* and *Tamour*. But as considerable as they are either for the abundance of Water, or the extent of their course, there are so many inconveniences to surmount, if you go by Water, and so many hazards to undergo at the mouths of every one, that the Merchants always rather chuse to Travel by Land into *China* then to go by Sea.

The Mouth of the Obi *dangerous.*

For to speak something in particular of every one of these Rivers; the *Obi* is extreamly dangerous at the mouth of it, by reason of the horrid heaps of Ice with which it is pester'd almost all the year long; and the *Muscovites* still bear in mind the misfortune of the *Hollanders*, who by reason of their being engag'd too far in the Frozen Sea lost several of their Ships toward *Nova Zembla*.

Geneſſai *no less inconvenient.*

The River of *Geneſſai*, besides the inconvenience which is common to it with the *Obi*, has one particular, which consists in Nine Water-falls, which the *Muscovites* call *Poroki*, or *Poroges*, and are distant several Leagues one from another; and therefore because there would be a necessity of unlading the Vessel as many times as there are Water-falls to pass, the Merchants have reason sufficient to avoid all that trou-

ble,

ble, and take a more convenient Road. 'Tis true the course of the River *Lena* is more uniform, but the mouth of it is no less difficult and dangerous to pass then that of the *Obi*; for though it be not so much pester'd with Ice, yet the great number of Rocks and Shelves will afford no safety for Vessels of very small Burthen; only some flat-bottom'd *Gondola*'s will venture to pick up certain black and white Fish which they find among the Rocks, and make use of for several occasions.

As for the *Yamour*, which is the most Easterly of all, and falls into the Sea of *Japon*, though it have none of those annoyances, that render the other Rivers unpassable, yet in that part where it mixes with the Sea, there grows such a prodigious number of Sea-Bulrushes, that you would take the mouth of it for a real Forest. An Obstacle that might perhaps be remov'd were the Rushes like those, which commonly grow in our Rivers: But the People have assur'd me, that they are of such an excessive bigness, that a man can hardly grasp one of 'em with both his Arms; by which you may guess that it would be as great a labour to clear that passage, as to cut down and grub up a whole Forest.

However these Rivers, notwithstanding they are so full of Obstacles and Difficulties, yet

yet are of great use to the *Muscovites* for the more commodious crossing those vast Countries that lye between *Siberia* and the Empire of *China*: For besides that they Travel more easily over 'em, when they are Frozen, th en they can by Land, where the Roads can never be so level, they are much more conveniently Navigable toward their Sources, then toward the end of their Courses. And though you may meet with some Falls of Water in rowing upward against the Stream, yet they are neither so deep nor so dangerous as those that are nearer the mouths of the Rivers.

But that which is more remarkable where these Water-falls are, is this, that all the circumjacent Air seems to be as it were Embalm'd, casting forth such a pleasing Fragrancy round about, as if the most exquisite Perfumes had spread themselves over all the adjoining Fields. If what those Travellers assure us, from whom we learnt these particulars, be true, 'tis no difficult thing to unfold this Riddle. For they affirm, that on the tops of those Rocks that cause these Water-falls, there grow most Odoriferous Flowers, and those in great abundance. To which may be added, that as ordinary Perfumes never diffuse their Odours more powerfully then when they are frotted, or held to the Fire, so the Air being

being thus perfum'd, diffuſes a ſtronger ſcent, being agitated and heated by the motion of the Water precipitating with ſuch a rapidneſs, then that which exhales in places where there is nothing but an undiſturb'd and quiet calm.

Here it is that I ought to ſay ſomething of *Siberia*, had I any thing particular to obſerve concerning it; but there is nothing remarkable that diſtinguiſhes it from the reſt of the Provinces of *Muſcovy*, unleſs it be the exceſſive Cold it is ſubject to, by reaſon of the extraordinary elevation of it. Moreover, as I have ſufficiently obſerv'd how the *Muſcovites* won it from the *Coſaques*, I have nothing more to add to what I have ſaid, but that any man may be eaſily convinc'd by the multitude of Towns and Villages that are in it, that that ſame Province of *Muſcovy* is not ſo wild nor ſo deſert as it is commonly thought to be.

Moreover, what I have hitherto diſcours'd concerning the different Roads that lead to *China*, and the various Countries through which a Traveller muſt paſs in his way thither, are ſufficient, if I am not miſtak'n, to give the Reader at leaſt ſome Idea of the greater *Tartary*, ſo little known to this day, and concerning which no man dares over-curiouſly inform himſelf in *Muſcovy* for fear of giving a Jealouſie to that Nation,

on, the most distrustful and suspicious of any other perhaps in the World; so that we were forc'd to observe our measures to discover that little which I have made known. And 'tis very probable, that, had we come to *Moscow* in a Conjuncture less favourable, we had not learn'd so much. But in regard the *Muscovites* were then designing to send an Embassadour into *France*, to sollicite the King to enter into the League, which they were then about to conclude with *Germany* and *Poland* against the *Ottoman* Empire, we gave our selves a little more liberty to obtain those Informations we desir'd, then at another time we durst have done.

But as the Embassy encourag'd us to be less reserv'd in our inquisitiveness, so the *Muscovites* made use of it as a reason and pretence to refuse the Passage we had been requesting ever since we arriv'd at *Moskow*. However, that their Ambassador might be the better receiv'd in *France*, they made it their study to find a fair pretence to be civilly rid of us, and at the same time to engage us to return back into *France*, there to represent the advantages that might accrue to our Nation by a free Passage through *Siberia*. Nor was it long before they met with one to their wish. For having learn'd by the Commissioners who examin'd us, according to custom, that we were come out

out of *Persia* into *Muscovy* without any Letters of Recommendation, nor indeed without any Passports; they told us, That since they could not have any assurance in us, in regard we had no Authentick Testimonials, 'twas a great trouble to 'em, that they were forc'd to refuse us, what they plainly saw we requested only out of our Zeal for the Glory of God, and the Salvation of Souls; that they were deeply sensible of all the Hardships we had endur'd in so tedious a Journey, upon no other motive then that of the Conversion of the *Chineses*: But in regard they were oblig'd by the Maxims of their State, not to grant free Passage through their Territories, but to Persons that they knew, we were not to think it strange that they requir'd some Assurances from us before they allow'd us that Permission.

They added, to mitigate the extremity of our sorrow occasion'd by this denyal, that we had a fair opportunity to return into *France*, for that they were just a sending thither one of the Principal Lords of the Court; and therefore if we would take the advantage of going along with him, he should make it his business when we came home, to joyn with us, in order to the procuring from our King such Passports and Recommendations as were necessary for

for the ſucceſs of our Enterprize.

How much in vain ſoever we knew it to be to ſignify the leaſt reluctancy to their complemental Propoſal, we ceas'd not however to preſs 'em with all the importunity imaginable, not to expoſe us to ſo many delays, and conſequently to thoſe great expences which they might ſo eaſily ſpare us; that ſince they were convinc'd of the Kings ſincere Zeal for the Service of God, they had no reaſon to queſtion but that they would do him a moſt acceptable kindneſs, in facilitating the means for us to go and Preach the Goſpel in the remote extremities of the Earth.

But notwithſtanding all this, having receiv'd a preciſe Order to be gone, which Prince *Gallichin* alſo imparted to us in the *Czar*'s Name, there was no farther contending; we muſt reſolve to depart, and prepare our ſelves for a Voyage quite different from what we had deſign'd ſome years before. Nevertheleſs, we would not Embark in company with their Ambaſſador: For in regard we miſtruſted the ſucceſs of his Negotiations in *France*, we thought it our ſurer courſe to manage our buſineſs by our ſelves, rather then to concern him with us in the leaſt.

To this purpoſe, we went to wait upon him before we left *Moskow*, nor was he ſorry

ſorry to ſee us. And therefore being willing to inform himſelf before his departure of ſeveral things in relation to *France*, he ſent us Sleds about Ten a Clock at Night, to the end he might diſcourſe us more freely at Night, and to avoid his being check'd by the Court, which prohibits all the *Boyars*, who have any Employments, to have any Communication with Foreigners, under any pretence whatever.

We ſtaid with him near Three Hours; and in regard he ask'd us with a great deal of Civility what courſe we thought was moſt proper for him to take, to the end he might be kindly receiv'd in *France*; we told him frankly, That one of the ſureſt ways, was to ſhew an open-hearted generoſity and impartial diſengagement in all his Conduct; without which, people under his Character were never eſteem'd in the *French* Court; and there was no queſtion to be made, but that for want of theſe precautions, his Predeceſſors had not met with that ſatisfaction with which they flatter'd themſelves. But whatever we ſaid, we found him but very little enclin'd to liſten to us upon that ſubject; and all the while we were diſcourſing with him, his People were buſy below in the Court, lading ſeveral Waggons with Furrs, the ſale of which we knew to be the principal end of his Ambaſſy.

Now

Now in regard there is but very little Money ſtirring in *Muſcovy*, nor indeed any at all to be ſeen but what comes out of Foreign Countries; it behoves 'em therefore, ſince they have not enough to Trade among themſelves, to fetch it in by the Sale of their Furs of all ſorts into Foreign Parts, which is the beſt Revenue the *Czars* have. For which reaſon it is, that they cannot live without ſending into remote Countries a Numerous Troop of Merchants, under the protection of an Ambaſſador, who, beſides that he defrays their Charges in all Countries where he goes, frees 'em alſo from the Payment of Cuſtom, which would eat up a great part of their Gains, were they oblig'd to pay the rigor of what might be demanded from 'em.

'Tis true, the perſon of whom I ſpake, and who is one of the moſt conſiderable Princes of *Muſcovy*, and one of the beſt headpieces in the Empire, would not have been ſorry perhaps to have ſeen himſelf rid of this ſame Train of Merchants luggage, which he readily foreſaw would be prejudicial to him in the concluſion; and, as he is a perſon in love with Honour beyond the common rate of the *Muſcovites*, he would have been glad to have been in condition to ſupport his Character. But the intereſt of the Court, to which it be-

behov'd him to sacrifice his own, would not permit him to do otherwise then had been practis'd all along. So that he was oblig'd to put himself at the head of several Merchants, who then assume the Title of Gentlemen: A Title however, which they can easily throw aside, when they are to act the Pedlers in the Sale of their Skins.

Two days after this Nocturnal Visit, we departed from *Moskow* in company with a *Muscovite-Boyar*, who was returning home to his own house upon the Frontiers of *Lithuania*; and who, having been formerly a Roman Catholick himself, preserv'd a kindness still for us that were so.

Yet, notwithstanding that the *Muscovites* refus'd to let us pass thorow their Territories, we did not despair of reviving our designs upon the Promise they made us, to grant us the favour that we demanded, so soon as they should understand, that our King approv'd our enterprize. And with this prospect it was, that my Companion and my self took the way of *Poland*, in company with the *Muscovite-Boyar*, already mention'd, who shew'd us all the Civilities imaginable upon the Road; no less kind to a Dominican Fryer, that Travell'd along with us, being entrusted with Letters from the *Cha* of *Persia* to the Pope and the Emperor.

The

The Letter to the Pope was enclos'd in a Purse of Cloth of Gold, and that to the Emperor in another of Cloth of Silver. And the substance of both was an Answer to certain Letters, which those two Potentates had written at the same time to the *Persian* Monarch, exhorting him to take the benefit of the success, wherewith God had bless'd their Arms, to recover those Places, which the Turk had wrested from the *Persian* some years before. But the *Cha*, it seems, was unwilling to regain his losses at the expence of his ease and pleasure, to which he sacrific'd all other considerations in the world. Besides that, the *Atamadoulet*, or Prime Minister of the *Persian* Empire, could by no means be induc'd to make War against the *Ottomans*; whether it were, that he were doubtful of the success, or whether he were willing, that the Grand Signior should think himself beholding to him, for having diverted so furious a storm from his Empire; And perhaps, more then this, he was no less glad of the opportunity to testify to the *Ottoman* Sultan, the Devotion, which he had for the Religion of the *Sunni*, as much a *Persian* as he was; and notwithstanding, that the Duty of his Employment bound him to be, at least in outward shew, one of the most Zealous Defenders of *Aly*'s Sect.

But

But whatever reason the *Cha* of *Persia* had, not to be swai'd by all the reasons which the Embassadors from several of the *European* Princes laid before him; certain it is, that his Answer to the last Letters, which he receiv'd from 'em, imported no more, but that there was still a vail before his eyes, that hinder'd him from seeing clearly into all those Affairs, that were propounded to him. And this was the purport of those, wherewith that *German* Dominican was entrusted, in whose company we cross'd one part of *Muscovy*, *Lithunia*, together with the *White-Russia*, and parted at length at *Warsaw*, where we arriv'd the 12*th.* of *March* in the Year 1686. about Eleven Months after Father *Barnaby* and my self set out of *Irivan*.

The End of the Third Book.

TRA-

TRAVELS IN *MUSCOVY.*

Book the Fourth.

WHat a certain Author reports of an Ancient Hero, whose Character he design'd to heighten, may justly be apply'd to those who profess the *Apostolical* Life; when entring upon the particulars of his Actions, he affirm'd, that the end of every one of his laborious Exploits, serv'd only as an introduction to a new one, into which he was ingag'd by the greatness of his Courage.

Father Barnaby leaves me to go back into France, *where he happily negotiates our return.*

Notwithstanding all the hardships and fatigues Father *Barnaby* had undergone for several years, in his *Mission* into the *East*, and all the Miseries he had suffer'd in the Execution of the design that had driven us out of *Persia*, he was forc'd to renounce the Repose that was offer'd him at *Warsaw*, to repair forthwith to *Dantzic*, in hopes of finding a Vessel there, to Transport him over into *France*.

Whereas it was necessary, that one of us should remain near *Muscovy*, in order to be the better inform'd of the disposition of those People in relation to us, that certain notice might be given thereof from time to time, it was agreed among us, that while he should go to manage our Concerns with our Superiors in *France*, I should tarry in *Poland*, there to take other measures to facilitate the Success of our Enterprise.

In order to this, he left me, and Providence seconding our design, furnish'd him with a Ship in the Port of *Dantzic*, ready to set Sail for *Amsterdam*, where he arriv'd safe after some days Navigation, and from thence proceeded with speed towards *Paris*.

While he Negotiated our Affairs there, with all the Success we could expect, I was sufficiently employ'd at *Warsaw*, by the Pi-

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ty of the *French* Inhabitants that are ſetled there in great numbers. They having been long deſirous to have a *French* Jeſuit among 'em, to give them thoſe Spiritual Advices they could not eaſily meet with in a Foreign Kingdom, I no ſooner arriv'd there, but they ſent their Burguemaſter to me, to intreat me, during my abode in that Royal City, to take the Conduct of their Souls upon me, and more particularly the Care of Preaching, which they had been depriv'd of for many Ages. I accepted that Employment freely, and continu'd it until our Affairs were abſolutely regulated to undertake a ſecond Voyage into *Muſcovy*.

Altho the earneſtneſs thoſe Zealous *Chriſtians* expreſs'd for the Word of God, and for all things relating to Salvation, took up the beſt part of my time during my abode among them, my Labour was very well recompenc'd and eas'd by the Holy Uſe they made of all the Inſtructions they receiv'd from the *Holy Ghoſt* by my Miniſtry; and I never was ſo ſenſible, as on that occaſion, how eaſily a Heart that has a good Foundation of *Chriſtianity*, recovers out of thoſe diſorders to which it had abandon'd its ſelf, when truly made ſenſible of the Duty of its Profeſſion, and of thoſe Obligations unto which we are engag'd by our Religion.

But whatever Conſolation I receiv'd from the Zeal I obſerv'd in the Catholicks, I

receiv'd another from above, which ſeem'd yet more particularly to relate to my Profeſſion of *Miſſionary*, the main end of which, is the Converſion of Infidels and Hereticks.

Prince *Iſartoresky* famous throughout all *Poland* for his Virtue and Merit, whereby he had acquir'd the Veneration of all the *Polanders*, had a *Tartarian* Slave among his Servants, into whom his Illuſtrious Maſter's good Examples had inſpir'd an inclination to *Chriſtianity*: but whereas this Vertuous *Palatin*, could meet with no body to Inſtruct that poor *Mahometan*, for want of Underſtanding his Language, he was very much troubled at his not being able to ſecond the Pious Deſires of his Servant, in his good intention for the Chriſtian Religion, of which till then, he had had but a ſuperficial Knowledge.

Baptiſm of a Tartar.

As ſoon as he underſtood that I could ſpeak *Tartar*, he ſent this half Converted Infidel to me, deſiring me to explain the Myſteries of our Faith to him, and to acquaint him with all the Engagements that are contracted by him that Embraces it. I met with no difficulty to unſeal the Eyes of this poor Blind, whom the misfortune of Birth, rather than obſtinacy had kept till then in Idolatry. He being of a very mild diſpoſition, I ſoon diſpos'd him to receive his

his Baptiſm, which was perform'd on *Whitſunday*, to the great ſatisfaction of his generous Maſter, who gave him his Liberty as ſoon as he caſt off the Bondage of the Devil, who endeavour'd, by many reiterated Menaces to regain this precious Conqueſt from *Jeſus Chriſt*.

I receiv'd this information from this new Convert's own Mouth ſoon after his Regeneration by the Waters of Holy Baptiſm, the which I am the more inclin'd to believe, by reaſon of the ſincerity, and the candidneſs of his Soul.

Talking with him one day, about the Happineſs of his Condition, and the Mercies of God in calling him to his Church, he told me with his uſual ſimplicity, that he had purchas'd it very dear, and that it had like to have coſt him his Life; after which, having given me a ſmall account of all the violent Temptations he had undergone, while I was moſt earneſt to Inſtruct and fit him for *Chriſtianity*, he declar'd to me, that a hideous terrible Phantaſm had appear'd to him ſeveral times, threatning to ſtrangle him, in caſe he perſiſted in his Reſolution of becoming a *Chriſtian*. To this he added, that the ſaid Apparition had frighten'd him to that degree, while we were diſpoſing him by the uſual Ceremonies of the Church, to receive this firſt Sacrament, that he would certainly have run away, had

I not been with him, and ſtopp'd him by my Preſence; but that all thoſe horrid Apparitions had ceas'd as ſoon as he was Baptiz'd, and that he had found the ſaving Vertue thereof, by the Peace and Tranquility it had infus'd into his Soul, from that happy moment.

Abjuration of an Hungarian Lutheran.

The Converſion of this Infidel, was ſoon after follow'd by that of an *Hungarian Lutheran*, whom I had all along taken for a Zealous *Catholic*; he was very exact in coming to all my Sermons, and the regularity of his Conduct, anſwer'd the Idea I had form'd to my ſelf about him, before my being perfectly acquainted with him. And therefore I was ſtrangely ſurpriz'd when he came to acquaint me, at a time when I leaſt expected it, with the Error in which he had liv'd till then, and his ſincere Reſolution of obeying the Voice of God, which preſs'd him earneſtly to abjure his ſaid Error: And whereas he was fully inſtructed in all the Points of our Religion, and ſeem'd very well confirm'd in them, I had nothing to do but to receive his Abjuration, and to prepare him afterwards to Receive the other Sacraments of the Church.

In the mean while, I was not ſo abſolutely taken up with the proper Functions of my Miniſtry, and the Satisfaction I re-

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ceiv'd thereby, as to neglect the furthering the grand Deſign that had oblig'd us to come into *Poland*.

The neceſſity of keeping a Correſpondence of Letters with my Companion, who was in *France*, made me apply my ſelf to the Marqueſs of *Bethune*, to fix it with leſs trouble. This Lord who has reſided long at the Court of *Poland*, convinc'd me in that occaſion, as well as in many others that offer'd themſelves in the Sequel, not only of the Hereditary Affection of his Family to our Society; but alſo of all the Zeal, the greateſt, and moſt *Chriſtian* of all our Kings can expect of his moſt faithful Miniſters.

As ſoon as he was inform'd by a Letter I wrote to him, with the motive for which I begg'd his Protection, beſides the aſſurances he was pleas'd to give me of it at that very time, in the moſt obliging manner imaginable; he was moreover ſo kind as to acquaint the King of *Poland* with our deſign, from whom he learnt ſuch particular things, concerning the way we deſign'd to diſcover, that he engag'd me to come ſoon to the Court, there to draw, as at the ſpring head, the great and certain informations that would have been ſo uſeful to us, had we been able to overcome the obſtinacy of the *Muſcovites*.

And therefore, as ſoon as it was known in *France*, how much the King of *Poland*, who is one of the moſt curious and moſt knowing Princes in *Europe*, ſeem'd to affect this diſcovery, and what advantage might be deriv'd from the proximity of his Territories to *Muſcovy*, in order to facilitate the Execution thereof; I was order'd to go to kiſs his Hands, and to implore his Royal Authority, for the accompliſhment of our Deſigns, which he could ſecond the better, by reaſon that he had lately concluded a Peace with the *Muſcovites*, whereof one of the moſt conſiderable Articles for Religion, was; that the *Czars* ſhould grant a free paſſage through their Countries, to ſuch Religious as the King of *Poland* ſhould be pleas'd to ſend for the future, to Preach the Goſpel among the Infidels.

My Journey to the Court of Poland.

Theſe happy conjunctures which flatter'd our hopes ſo agreeably, occaſion'd me to quit *Warſaw* forthwith, to repair to *Javarow*, where the Court reſided at that time. The Marqueſs of *Bethune* preſented me to his Majeſty, and procur'd me the Honour of Kiſſing his Hands, ſoon after my Arrival. I had the ſatisfaction to be convinc'd, by my ſelf, of all that I had heard both in *Europe* and in *Aſia*, of the great Qualifications of that Auguſt Prince, who

who is ſo much admir'd in all parts for his Heroic Vertues.

As he was no Stranger to the Deſign that brought me to Court, he was ſo kind as to begin the Diſcourſe himſelf about the project of our Journey into *China* by Land, and he gave me ſuch grand overtures to contrive it, yet more advantageouſly than we had been able to do; that I ſhall ever regret the occaſion, which Hell being broke looſe againſt us, has made us loſe, of putting it into Execution, where circumſtances were ſo favourable as they were at that time.

The King of Poland *gives me the Memoirs that had been given him by an Ambaſſador from* Muſcovy, *call'd* Nicephore, *who had been in* China, *through the great* Tartary.

An Ambaſſador from *Muſcovy*, call'd *Nicephore*, whom the *Czars* had ſent to the King of *Poland*, ſome time after his return from *Pekin*, where he had Reſided in the ſame Quality; had Communicated theſe Secrets to this Prince, who Honour'd me with the knowledge of them, and gave me the Map, or Book of Roads, which Monſieur *d'Ablancourt* had fram'd upon the Memoirs that Envoy had left him.

His Map is faithful, excepting the Degrees of Longitude.

Theſe Memoirs agree ſo exactly with the Relation of all other Travellers who have Travell'd that way ſince, that nothing can be added to the exact and faithful

faithful Description he has given of all the Countries and People he has discover'd in his Journey: In my second Journey into *Muscovy*, I had often the satisfaction of convincing my self, as to the Uniformity of the Sentiments of all those I consulted on purpose, to discover the truth of that passage. They all agreed to the position of all the Cities and Forts mention'd in the said Map, which would be perfect, had the Degrees of Longitude and Latitude been faithfully set down. But it will be very difficult ever to be certain as to that point, unless the *Muscovites*, who are not capable of making any regular Observations themselves, would permit some Mathematician that has more skill than they have to do it.

Whereas, what I have already related, in the preceding Book, as to the way the *Muscovites* use to Travel into *China*, is partly Extracted from the Memoirs the King of *Poland* did me the favour to Communicate to me, and that all that I have done since, was only to get a confirmation thereof, it would be needless to repeat it here, since I can add nothing to it; but that the World may the better rely upon the Truth of what I have written, as to the facility of Travelling into *China* by Land, which till now had been look'd upon as impracticable, by Reason that it has been examin'd and approv'd

approv'd of, by the moſt knowing Prince, and leaſt lyable to be impos'd upon, in the World.

All theſe Inſtructions which I immediately ſent to *France*, together with all the other Informations, we had already receiv'd from divers parts, on which we could rely, induc'd our Superiors very much to favour our Deſigns, in which they foreſaw ſuch conſiderable advantages for the promoting of our Religion. They being convinc'd, by what his moſt Chriſtian Majeſty had lately done for the Converſion of the Kingdom of *Siam*; that we ſhould not want the Protection of the Eldeſt Son of the Church, they concluded, that the beſt way to ſucceed in our Enterpriſe, was to propoſe it to that Monarch, who is ſo Zealous for whatever relates to the Service of God.

They were not deceiv'd in their Conjectures; for they had no ſooner repreſented to him, the great advantages that might accrue from that diſcovery, which promis'd no leſs than the Converſion of all *Tartary*, but that Prince inſtantly granted what ever they deſir'd for the facilitating of that important paſſage.

The King to Authoriſe our Deſigns, grants us Patents, as being his Mathematicians, Paſſports, and Letters of Recommendation to the Czars of Muſcovy.

Beſides

Beſides moſt advantageous Paſsports, and other particular aſſiſtances we receiv'd from him, he gave us Letters Patents, as being his Mathematicians, to Authorize us the more in all Countries, through which we ſhould be oblig'd to paſs, with other particular Recommendations to the Great Duke of *Muſcovy*, who had expreſs'd ſo much earneſtneſs to us, to have thoſe aſſurances of the Intereſt the Monarch, they moſt eſteem and reſpect on Earth, took in the Execution of our Deſigns.

I am perſwaded, the Reader will be glad to ſee the Contents of them, and perhaps will be very well pleas'd to ſee the Fantaſtical Liſt of the Pompous, Magnificent Titles the *Czars* affect, and are ſo jealous of; that were any of them omitted in the Letters that are written to them, they would never receive them. This is the Copy of that which his Majeſty did us the Honour to Entruſt us with, for the two Princes that are now Reigning.

A LETTER.

A Copy of the King's Letter to the Czars.

MOſt High, *Moſt Excellent, Moſt Puiſſant, and Moſt Magnanimous Princes, Our Dearly Beloved Brothers, and perfect Friends, Czars and great Dukes,* John *and* Peter *Sons of* Alexis, *Autocrators of all the great and leſſer white* Ruſſia, Muſcovy, Kiovia, Wolodimeria, Novogord, *Czars of* Cazan, *Czars of* Aſtrakan, *Czars of* Siberia, *Lords of* Pleskow, *Great Dukes of* Smolensko, Twer, Inhor, Permo, Weſtquia, Bulgaria, *and others, Lords and Great Dukes of the inferior* Novogord *of* Tzernikovia, Reſens, Roſtof, Jeroſlaw, Bielejezor, Udor, Obdor, Condomir, *and of all the Northern parts, Lords of* Iberia, *Czars of* Cartalania, Garſinia, *Dukes of* Cabadin, *and Dukes of the Dukes of* Circaſſia *and* Georgia, *and of ſeveral other Oriental, Occidental, and Septentrional Lordſhips, and Eſtates, Paternals, great Paternal Heirs, Succeſſors, Lords and Rulers.*

Being deſirous to favour, as much as in Us lyes, the Pious Deſigns of the Fathers Jeſuits, Our Good and Loyal Subjects, who go Miſſionaries into China, *and other Oriental Countries,*

Countries, to Preach the Gospel, and to give the People that inhabit those cold Climes the knowledge of the True God, as also, at the same time, there to make all necessary observations for the promoting of Arts and Sciences, in which all Nations are equally concern'd; and being also inform'd, that there is an easie cut through your Territories into China, *We intreat you to grant those Fathers all such permission and passports as they shall have occasion for, not only to pass and repass through those Territories and Seas that are under your Command, but also there, to receive all manner of Protection, and Assistance, We engaging and promising to do the like, in the like case, when desir'd and requir'd so to do by you. Whereupon we pray God, Most High, Most Excellent, Most Puissant, and Most Magnanimous Princes, Our Dearly Beloved Brothers, and perfect Friends, to keep your Majesties under his Holy Protection. Written at* Fontainebleau, *the 8th day of* October, 1687.

Your good Brother, and perfect Friend,

Lewis.

Colbert.

The

The *Muſcovites* being the greateſt Formaliſts in the World, one is oblig'd not only in the Letters that are written to the *Czars*, to ſpecifie diſtinctly all the Titles they affect, but alſo in all the Speeches that are made to them in public whenever their Names are mention'd; in ſo much, that ſhould the Memory of any Ambaſſadour, or other, chance to ſlip in the leaſt, in the enumeration of all thoſe lofty Titles, he would expoſe himſelf to receive an Affront from the Miniſters, who had rather one ſhould take a Province of the State, than omit any of thoſe Qualities of their Maſter, which they look upon as ſo many appurtenances of the Crown.

The Court of *France* not being ignorant of their niceneſs upon that Subject, omitted none of thoſe Formalities, in hopes thereby to engage them to be the more favourable to us.

Order to aſſociate our ſelves to ſome Poliſh Jeſuits.

While Father *Barnaby* was labouring on his ſide, to procure us all the ſecurity that could be thought on for the Execution of our Enterpriſe; I receiv'd Order from our Superiors, to chuſe out ſome Companions in *Poland*, equally Zealous, and capable to facilitate the Succeſs thereof. It was no hard Task for me to find out ſuch in a Kingdom, where our Society has two great Provinces. Both the one and the other would have

have a ſhare in that important deſign, and offer a Victim a piece to God. Altho ſeveral Jeſuits had long aſpir'd to that Happineſs, we only pick'd out two, which indeed were worth many others.

Character of the two Jeſuits who were choſen to go Miſſionaries into China.

The firſt whom we took out of the Province of *Cracovia*, was call'd *Zapolski*, and had been extraordinarily ſollicitous for upwards of Twenty Years together, to go a Miſſionary into *China*. His Family was one of the moſt Illuſtrious in *Poland*, and he had poſſeſs'd the moſt conſiderable Offices among us: Beſides Philoſophy, Mathematicks, and Divinity, which he had Taught many years with Credit; he was a great Linguiſt, and particularly vers'd in the *Ruſſian Tongue*, to which he apply'd himſelf moſt, in expectation of the occaſion that was offer'd him by us, the which he had long been deſirous of. He was Rector to one of the chief Colleges in *Pruſſia Royal*, when he was inform'd that we deſign'd to call ſome Fathers of his Nation to our aſſiſtance; whereupon he made ſuch earneſt ſollicitations at *Rome*, for leave to joyn with us, and expreſs'd ſo much Zeal to enter into the happineſs of a Life altogether Apoſtolical, which he had not been able to obtain till then, that he got leave to quit

quit his Superiour's Place, in order to apply himſelf wholly to an Apoſtolical Life.

The Second was nam'd *Terpiloweski*, of whom the Province of *Lithuania* made a Sacrifice to God, which coſt them very dear. He was a Man of an extraordinary Merit, he taught the Mathematicks in the Univerſity of *Vilna*, when he heard that I was employ'd in getting ſome Travelling Companion. Whereas he ſtood poſſeſs'd of all the qualifications that could be deſir'd in an accompliſh'd Miſſionary; a known Vertue, a Charming Sweetneſs, an Admirable Addreſs for all handy works, a great deal of Skill in Playing upon all ſorts of Inſtruments, and in handling an Ingraver; I excited him as much as poſſible I could not to omit any thing in order, to obtain of his Superiours, the favour of which his profound humilty made him to ſeem unworthy, altho' he was very deſirous of it; he did it accordingly, and by reiterated Prayers, and Supplications, he overcame all the obſtacles that oppos'd the accompliſhment of his Holy Deſires.

The *Eſclavonian* and *Ruſſian* Tongues which thoſe two Miſſionaries underſtood perfectly, together with the *Turkiſh* and *Tartar*, which Father *Barnaby*, and my ſelf ſpoke ſufficiently, enabled us to croſs all *Siberia*, and all the Great *Tartary*, to the Confines of *China*, without wanting any foreign

foreign Interpreters, which was the reason for which we engag'd *Poland* to enter into our design, and to joyn with us in order to discover that passage with ease, which in the sequel would have prov'd so much the more easie to all our Society, by reason that it seem'd to secure us a Communication with the most distant Countries in the World.

The happy disposition I met with on the side of the *Polish* Fathers in Order to promote the word of God, was no sooner known in *France*, but they labour'd with all the speed imaginable to obtain us all the assistance they judg'd proper to facilitate more and more the execution thereof.

Father *Barnaby*, who knew better than any Man what was necessary for the discovery of the new way we were going to attempt, took care to provide abundance of Trinkets, and a world of excellent Remedies, in order to present them to those *Tartarian* Princes, whose Protection we should stand in need of: He was likewise provided with all manner of Mathematical Instruments to observe the Longitudes of the different Countries through which we were to pass; in a word, he was furnish'd with all things that could render our Journey of use to Religion, and Sciences.

Being

Being thus provided with all things, beſides the King's Recommendations, he repair'd to *Roan*, there to imbark with a young Jeſuit, who had only enter'd himſelf in the Society, in order to dedicate his Life to foreign Miſſions.

Father Barnaby *embarks at* Roan, *in order to joyn us in* Boland.

In the mean time, as the ſeaſon of the Year was far ſpent, it being then about the middle of *November*, I thought fit to depart from *Warſaw*, where I had ſpent the beſt part of the Year, to go to *Dantzic*, there to tarry for my Companions, with whom I hop'd to reach *Moſcow* before the end of Winter. But God Almighty's Providence, whoſe Judgments are unfathomable, having ſuffer'd the Veſſel, in which our dear Conductor was imbark'd, to miſcarry, put me to a new Trial, and by that Affliction, the moſt ſenſible that ever I underwent, diſpos'd me to a great many others, to which I was expos'd in the ſequel.

He is Shipwreck'd with his Companions upon the Coaſt of Norway.

Although this fatal Accident happen'd while I was at *Dantzic*, where I had ſome ſecret preſages of it; I was not certainly inform'd therewith till ſome time after, which hinder'd me from taking ſuch ſpeedy meaſures as were neceſſary to repair ſo great a Loſs.

I endeavour to renew our design, notwithstanding our measures were absolutely broken by so considerable a loss.

Loss. Notwithstanding the violence of my Affliction at the Confirmation I receiv'd of it from *France*, *Amsterdam*, and *Hamburg*, I resolv'd not to droop, and God Almighty inspir'd me with Courage enough to renew a design which had cost us so much Labour, and which nothing but the motive of his Glory could ind ce me to persist in, considering all the oppositions we had met in it.

The truth is, I found my self more at a loss than ever; the fatal Shipwrack of our Companions had also depriv'd us of all the assistance they brought us. The ill reception the Ambassadours of *Muscovy* had receiv'd in *France* through their bad Conduct, made us fearful of an ill success at the Court of *Moscow*, where they are us'd to Sacrifice all to their resentment: The seeds of the War which *France* has since wag'd against *Germany*, with whom the *Czars* had lately made a League, began already to allarm *Muscovy*. All this, I say, seem'd to thwart our Project, and to break all the Measures we might have taken at a more favourable time. However I did not give over my hopes, tho' I had but little prospect for any, and I began to act with the more confidence, by reason that I was then convinc'd of the vanity

vanity of Human Succours, which I had been deceiv'd in, in ſo many different occaſions.

I leave Dantzic *to repair to* Grodno, *where the Diet was held, in hopes to find ſome aſſiſtance there.*

While I was at *Dantzic* poring upon our misfortune, the Diet of *Poland* was held at *Grodno*, which is a ſmall City in *Lithuania*, whither Count *Syri*, whom I ſhall ſhortly ſpeak of, was gone to endeavour to obtain the Embaſſy of *Perſia*, (where he had formerly been with the ſame Character) from the King, and the Aſſembled Republick, in which he expected to meet greater advantages for *Chriſtendom*, than thoſe he had been able to manage 'till then with the *Cha.*

Whereas he had been extraordinary kind to me during my abode at *Moſcow*, where he arriv'd ſoon after us, I thought he might prove of great uſe for the re-eſtabliſhment of our Affairs, the rather becauſe he had always appear'd to me a great Votary to our Society, and that he was very deſirous to be known to our Monarch, whoſe Vertues he publiſh'd every where, with as much affection as if he had been the moſt Loyal of his Subjects, or moſt Zealous Miniſter.

The Travel from Dantzic *to* Koningsberg *perform'd upon the* Frozen Sea.

In hopes of his aſſiſtance, I left *Dantzic* in the beginning of *February*, and after eight hours march upon the *Haff*,

or

or *Golf*, which is form'd by the *Baltic-Sea*, which was frozen at that time, I arriv'd at *Koningsberg*, which is the Metropolis of *Prussia*, about 24 German Miles from *Dantzic*.

A Prodigious number of Sledges upon the Weisel in the Winter time.

Had I been less concern'd than I was for the fatal end of my Companion, I should certainly have been delighted as well as all other Foreigners who are not us'd to Travel upon the Ice, with the prodigious multitude of Stately Magnificent Sledges, which cannot be express'd, wherewith the *Vistula* was cover'd; for notwithstanding my thoughts were wholly taken up with our misfortune, I was diverted by that Spectacle, which was agreeable to the beholders, as pleasant to those that are in them.

This Machine is not unlike a Triumphal Carr, drawn by one Horse, that runs full speed without being hardly tired; the which notwithstanding the swiftness of its Course, causes no other movement than what is necessary to convince People that they do not stand still.

I make some stay at Konings-berg, *at the request of the Catholicks, who are numerous there.*

Altho' it was very necessary for me to arrive at *Grodno* before the breaking up of the Diet, I was oblig'd to stop some days at *Koningsberg*, to indulge the Devotion of several

ral Catholicks, whom Commerce had drawn into that City, which belongs to the Duke of *Brandenburg*; where they had not the free exercise of their Religion.

Having Sacrific'd to them part of the time I design'd for other uses, I endeavour'd to repair it afterwards by an extraordinary diligence, not to lose the occasion of recovering our Affairs, which were in a desperate Condition.

I arrive at Grodno, *a small City in* Lithuania, *while the Diet was held there.*

I fortunately met at *Grodno*, where all the Nobility of *Poland* was assembled at that time, with all the Persons that were most like to assist me, and to draw me out of Trouble, particularly the Marquess of *Bethune*, whose Protection I rely'd very much upon, and Count *Syri*, whom I came on purpose to meet there, being perswaded, that I should easily ingage him to enter more particularly into my Projects.

Having acquainted them both with the misfortune of our Missionaries, and found that they were really concern'd at it, I conceiv'd new Hopes for the reviving of our ancient Project, or to contrive a new one upon a better foundation, and perhaps more advantageous than before.

Whereas the Deputies the Court of *Muscovy* had sent to the Dyet of *Poland*, according to Custom, had mention'd on several Occasions

Occasions the discontents of their Ambassadors, who were lately return'd from *France*, and that besides they underhand spread a Rumour of a Combat between the *Czars*, and the Emperour of *China*'s Forces, in which they pretended two Jesuits had been taken by the *Muscovites*; I concluded from thence, that those Reports were fore-runners of the Refusal they design'd to make us of a Passage through *Siberia*, altho' they had promis'd it solemnly.

Monsieur de Bethune *writes to Prince* Gallichin.

But, to be the better satisfy'd, and to avoid any cause of reproach to my self in the new measures I was resolv'd to take, I desir'd Monsieur de *Bethune* to sound Prince *Gallichin* upon that Subject, whereupon he writ the following Letter to him, to which he receiv'd no Answer, they being resolv'd to cross our Project.

SIR,

A Copy of his Letter.

THE *Most Christian King my Master, being desirous to send some Jesuits his Subjects to China, there to Preach the Gospel, and to fill up the room of those Fathers whom Age has render'd incapable of performing the Functions of their Calling, has thought no way so proper as to send them through* Muscovy. *The Alliance that is contracted between*

tween the two Empires, the which has been lately renew'd in the laſt Ambaſſy your Auguſt Maſters have ſent into France, *being added to the obliging manner wherewith your Highneſs receiv'd the two Miſſionaries that return'd from* Perſia *laſt year, have engag'd His Moſt Chriſtian Majeſty to prefer that Road to all others, tho' never ſo ſecure, or Convenient. That Great Monarch therefore hopes that the* Czars, *and your Highneſs in particular, will honour the Fathers that ſhall paſs through* Muſcovy *with your Protection, and that you will be pleas'd to grant them all the aſſiſtance they may ſtand in need of to Travel ſecurely through* Tartary, *and other Countries, they will be oblig'd to croſs.*

As for my own part, having ever had a particular Reſpect and Veneration for thoſe Zealous Miſſionaries, and for their Society, and being very Sollicitous to eaſe the difficulties of ſo long and ſo penible a Journey, I take the liberty to apply my ſelf to your Highneſs, in whoſe Power it is to procure them thoſe advantages; and to recommend them to you in a particular manner. I ſhall think my ſelf infinitely indebted to you, if you will do me the favour to inform me what Sureties or Meaſures they ought to take be-

fore their setting out. I expect your Answer with impatience, and am

Sir,

Your Highnesses, *&c.*

BETHUNE.

Prince Gallichin's silence obliges me to take new Measures.

I easily concluded from that Ministers affected silence, that there was no hopes of entering into Great *Tartary*, through *Siberia*, which we had flatter'd our selves with 'till then; and that we should be oblig'd to think of another Road that had no dependance on the Capricio's of the *Muscovites*, who never grant any thing, especially to Strangers, unless compell'd to it by force, or interest.

This made me apply my self to Count *Syri*, who having obtain'd the *Persian* Embassy at that Dyet, was capable to protect us in *Muscovy*, which he was shortly to go through, and afterwards to open a secure easie way for us by the Credit he had gain'd in several parts of the *East*, as far as the Kingdom of the *Yousbecs*, which is the entrance into *Tartary*, which above all we were desirous to discover.

This

This Ambassador who was Originally an *Armenian*, was carry'd very young into *Portugal*, his Family having been involv'd in some Misfortunes, where he was bred among the King's Pages, 'till he was about Eighteen or Twenty years of Age. As soon as he began to know himself, he was possess'd with a desire of Travelling, which is so natural to all those of his Country, and to advance himself in the World by means of the *Asiatic* and *European* Languages which he had learnt with an extraordinary application. To which end, having obtain'd very advantageous Letters of Recommendation from Their Majesties of *Portugal*, to several Persons of Quality in most Kingdoms, he Travel'd through *France*, *Italy*, and *Germany*, and finally arriv'd in *Poland*, where he soon made himself known both by his Wit, and his agreeable Behaviour, which did not in the least savour of a Stranger.

His Employments.

The King of *Poland* who was then about sending an Ambassador to the *Port* about Affairs of Consequence, made use of Count *Syri* on that occasion, because he spoke both the *Turkish* and *Polish* Tongues, and oblig'd him to accompany his Ambassador to *Constantinople*. The Court was very well pleas'd with his Services on that occasion; and for an acknowledgment sent him soon after to *Muscovy*, and afterwards into

Perſia, where he diſcharg'd the Truſt repos'd upon him incomparably well.

Finally, the War which the Emperour, the King of *Poland*, and the Republick of *Venice* have wag'd againſt the *Turk* for ſeven or eight years laſt paſt, having induc'd theſe Princes to ſend an Embaſſy to the *Cha*, to ſollicit him to enter into their League, and to make him ſenſible of the advantages he might draw from thence to recover ſuch Places of his Empire as the *Ottomans* had formerly taken from him; Count *Syri* was likewiſe choſen for that important Negotiation, and ſent to that Emperour with the Quality of Plenipotentiary from the Pope, and all the Princes of the League. As all thoſe Honourable Imployments ſerv'd to fix his Reputation in all thoſe Courts, where he always made a very conſiderable Figure, they alſo prov'd very profitable to him: For whereas the Embaſſies of *Europe* are only honourary, thoſe of the *Eaſt* are as Profitable, as Honourable.

The Embaſſy of Perſia *is very advantageous to thoſe that perform it.*

That which contributes moſt to render thoſe Commiſſions advantageous, is the Trade of the *Levant*, which the *Europeans* are ſo fond of; the which is eaſily and ſafely perform'd by thoſe who are in the Retinue of an Ambaſſadour; who beſides his having all his Charges born, either in Money, or otherwiſe,

therwiſe, as ſoon as ever he enters upon the Territories of the Prince he goes to Treat with, until he gets out of them again, is never liable to any Duties whatever.

For that Reaſon, the Merchants, whether *Muſcovites*, or *Armenians*, are very Sollicitous for thoſe Occaſions, and are very grateful for the advantages they receive by the Protection that is given them.

The Zeal Count Syri expreſs'd in all his Embaſſies for the Catholick Religion.

Altho' Count *Syri* was not inſenſible to Intereſt in the ſeveral Embaſſies the King of *Poland* Honour'd him with, I muſt needs declare to his praiſe, that he apply'd himſelf as much to maintain thoſe of Religion, and of his Prince, as he did his own.

The Boldneſs he diſcover'd more than once at *Iſpahan*, and elſewhere, in taking away from the Infidels, unhappy Chriſtians who had been ſo weak as to renounce their Faith, is ſufficiently known to all the Miſſionaries that are diſpers'd in *Perſia*; and I my ſelf know how haughtily he us'd ſome of the Prime Officers of the Court, who made him Propoſitions in the *Cha*'s Name, which perhaps would have ſhaken a Heart leſs poſſeſs'd with Chriſtianity than his was.

This ſincere Zeal for the Catholick Faith, induc'd him to ſettle a Reſidence of Miſſionaries at *Schamaki*, to labour towards the

Converſion of the *Armenians*, and other Schiſmatick Infidels, which Trade drew in ſhoals into that City.

The ſame Zeal likewiſe induc'd him the laſt time he was ſent into *Perſia*, to deſire the King of *Poland* to Authorize his Deſign of procuring Settlements for Apoſtolick Labourers throughout the whole extent of the *Cha*'s Empire, where any Hopes ſhould be found of labouring ſucceſsfully towards the Saving of Souls, of which he carry'd many along with him into the *Levant*, who have ſince diſpers'd themſelves in all parts, where they expected a proper Harveſt.

Sincere Piety of Count Syri.

But, as ſincere as his Zeal appear'd to me, I ſhould not have regarded it, had it not been accompany'd by a Conduct equally regular, and edifying; and indeed I may affirm, after having made it my buſineſs to ſtudy him with all the application imaginable, that I never obſerv'd any thing in him but what was very honourable, and worthy of a good Chriſtian. He has done me the favour to diſcover his moſt ſecret Thoughts to me, and to make me the depoſitory of his Conſcience for a whole Twelvemonth, and that knowledge he has given me of his heart, obliges me to declare that I have ſeen but few Perſons of his Character more devoted to God, or who apply'd themſelves more fervently to their Salvation.

vation. He confess'd himself regularly once a Month, and approach'd the Holy Table as often; and that always with such lively marks of Faith, and with such a deluge of Tears, that it would have inspir'd the most insensible with Devotion.

Tho Count *Syri* is hardly known in *France*, I nevertheless think my self oblig'd, as well out of a sincere desire to publish the Truth, as out of gratitude, to give this Testimony of his Vertue, since that besides his having gain'd the esteem of all those that knew him by his Merit, I am particularly indebted to him for considerable Obligations: For besides his Generosity at *Astrakan*, where he offer'd to pay our Ransom himself, to redeem us out of the hands of the *Calmoues*, being inform'd that we had been taken by them in crossing the *Volga*, he express'd so much Zeal afterwards for the furthering the execution of our design, which the loss of Father *Barnaby* had quite overthrown, that I cannot forbear inserting in this place the obliging Endeavours he made at my request, to secure the success thereof.

I propos'd to him to conduct us into China, *and to desire Letters from the Court of* France *to that end.*

Being convinc'd by all the favours and kindnesses I had receiv'd from him during my abode in *Poland*, that I might rely upon and trust him, I freely propos'd my whole de-Designs to him, being certain

that he would approve them, by Reason that they were suitable to his own Inclinations. Therefore I told him, that since he desir'd to make himself known at the Court of *France*, he could never hope for a more favourable occasion to succeed therein, than that which offer'd it self at that time; and that none being so capable to assist us as himself, as well by his Credit, as by his being particularly vers'd and acquainted with the Countries and Languages, in the discovery of the grand *Tartary*; I made no doubt but our great Monarch, would willingly employ him in that great Enterprise, and grant him all the advantages he could desire, to acquit himself worthily of a Commission so useful to Religion.

He accepts my Offer, and writes to the R. F. de la Chaise.

He desir'd some time to consider my propofals, and after a Months deliberation, he yielded to my desires, and writ the following Letter to the R. F. *De la Chaise*, to desire him, to intercede for him with his Majesty, to accept his Zeal for his Service.

Most

Moſt Reverend Father.

Count Syri's *Letter to the* R. F. De la Chaiſe.

I *Have been inform'd by Father* Avril, *how much his moſt Chriſtian Majeſty Intereſſes himſelf in the Deſign of diſcovering a more ſecure and eaſier way by Land into* China, *than any that have been attempted hitherto by Sea, and through the* Indies. *My earneſt deſire to contribute on my ſide towards the Succeſs of ſo great a Work, which is certainly worthy the great Soul of the moſt Generous, and moſt Chriſtian of all Monarchs, induces me to acquaint you with my Zeal, for the endeavouring to eſtabliſh the Honour of God, and the Glory of his Majeſty, in the Execution of this Heroick Enterpriſe.*

Whereas the different Negotiations in which I have been imploy'd, both in Muſcovy, *and* Perſia, *have given me occaſion to make my ſelf known at the Court of the* Czars, *as well as that of the* Chà, *where the King of* Poland *is ſending me at this very time his Plenipotentiary; I imagin'd that your Reverence, who is without doubt, one of the main promoters of this Expedition, would not be diſpleas'd at the profer of my Services with thoſe Princes, in order to obtain, for thoſe Fathers of your Society, who are de-*

ſtin'd for China, *all the help and aſſiſtance, they ſtand in need of, to ſucceed in that deſign.*

It is true, that the way of Siberia *and the great* Tartary, *which they deſign'd, is the ſhorteſt of all; but it is to be fear'd, that the diſcontent of the Ambaſſadors, which the* Czars *have lately ſent into* France, *being added to the actual War, they are ingag'd in againſt the* Chineſe, *will ſerve as a pretence for thoſe Princes to refuſe the paſſage that is deſir'd of them. For thoſe Reaſons I preſume to tell your Reverence, that the way through the Kingdoms of* Yousbec *and of* Thibet, *ſeems more advantageous to me than the firſt, and I am perſuaded, that abundance of People might be found in thoſe Countries, that would receive the True Faith.*

I know that Father Barnaby *was reſolv'd to follow this way, and I have all along told Father* Avril *that it was the ſafeſt. I am known in theſe Kingdoms, and I know, that the Ambaſſadors of thoſe Princes, whom I have ſeen at the Court of* Perſia, *have ſpoken favourably of me to their Maſters. This is the Reaſon for which I offer my Service, through the intermiſſion of your Reverence, to his Moſt Chriſtian Majeſty, to conduct the Fathers my ſelf into* China, *from whence I deſign to return by the way of great* Tartary *and* Muſcovy, *and thereby to make a diſcovery of the two Roads, the knowledge of*

which

which, will be of great uſe for the eſtabliſhing of a Commerce ſo uſeful to the Chriſtian Religion.

In caſe his Majeſty will be pleas'd to accept the tender of my moſt humble Services, I only deſire the Character of Envoy to the Emperor of China, *to be able to croſs thoſe vaſt Countries with Honour, and to make my Services more uſeful to the Church, and to your Society, which I have ever had a great reſpect for. I have deſir'd Father* Avril *to write about it to the R. F.* Verjus, *Director of the Miſſions of the* East, *and to acquaint him particularly with my intentions upon that Subject. In the mean time, I deſire your Reverence to be perſwaded, that none can be more Reſpectfully than my ſelf,*

Moſt Reverend Father,

Your moſt humble and

moſt Obedient Servant,

SYRI.

Our

The King accepts Count Syri's offers, and causes the Letters he desires to be expedited.

Our Superiours being very much at a loss by Father *Barnaby*'s Death, and the loss of all that they had sent by him, joyfully accepted the Expedient we propos'd to them, and easily obtain'd his Majesty's consent, who being convinc'd by the Example of the Illustrious M. *Constance*, that one may sometimes confide in a Stranger, and being moreover inform'd from several parts with Count *Syri*'s Excellent Qualifications, caus'd such Letters as he desir'd, to be expedited, to the Kings of *Persia*, of the *Vousbecs*, and of *China*.

All these Letters being written after one and the same way, I shall only insert the last here, both to shew our King's indefatigable Zeal, for whatever relates to the Glory of God, and to publish the great Obligations he has Honour'd us with, in seconding our design so Generously, and in so effectual a manner.

The King's Letter which Count Syri *was to carry to the Emperor of* China.

Most High, most Excellent, most Puissant, and most Magnanimous Prince, Our Dearly Beloved Good Friend, may God increase your Grandeur with a happy end. Being inform'd, that your Majesty, was desirous to have near your Person, and in your Dominions,

Dominions, a conſiderable number of Learned Men, very much vers'd in the European *Sciences, we reſolv'd ſome Years ago, to ſend you ſix Learn'd Mathematicians Our Subjects, to ſhow your Majeſty what ever is moſt curious in Sciences, and eſpecially the Aſtronomical Obſervations of the Famous Accademy we have eſtabliſh'd in our good City of* Paris: *But whereas the length of the Sea Voyage, which divides Our Territories from Yours, is lyable to many accidents, and cannot be perform'd without much time and danger: We have form'd the deſign, out of a deſire to contribute towards Your Majeſties ſatisfaction, to ſend you ſome more of the ſame Father Jeſuits who are Our Mathematicians, with Count* Syri, *by Land, which is the ſhorteſt, and ſafeſt way, to the end they may be the firſt, near your Majeſty, as ſo many Pledges of our Eſteem and Friendſhip, and that at the return of the ſaid Count* Syri, *we may have a faithful account of the admirable and moſt extraordinary Actions that are reported of your Life. Whereupon We beſeech God, to augment the Grandeur of Your Majeſty, with an end altogether happy. Written at* Marly, *the 7th of* Auguſt, 1688.

Your moſt Dear, and Good Friend,

LEWIS.

While

Father Beauvollier *comes to joyn with us in* Poland.

While these new advantages were preparing for us in *France*, to make amends for those we had unfortunately lost, I heard with a great deal of Joy, that one of the Missionaries who was design'd to accompany Father *Barnaby* was happily sav'd, he not coming to *Roan* till some days after his departure, and that he was coming by Land to me in *Poland*. It would have been a great pity to have lost at once two such Excellent Men. If I had the same liberty to speak of Father *Beauvollier*, whom Providence has Sav'd by a kind of Miracle, as of the first, whom Death has unfortunately Ravish'd from Us, I should joyfully publish the things I have seen him do while I had the satisfaction to Travel in his Company; and if I may be allow'd to draw happy presages from the sequel of his Apostle-ship, by the marks of the Heroick Zeal he has demonstrated in the beginnings, I will be bold to say, that he will prove one of the most Illustrious Instruments to advance the Glory of God.

Father Barnaby's *Character.*

As to what relates to Father *Barnaby*, whom I may speak of at present, without fear of being suspected of Flattery, I am oblig'd to declare out of Justice to his Memory, that he was one

one of the moſt accompliſh'd Miſſionaries, perhaps that ever travell'd into the *Eaſt*. He had a ſurprizing faculty of Learning Languages, and an undaunted Courage to go through the greateſt dangers.

Phyſick is of great uſe in foreign Miſſions.

He had apply'd himſelf to the Study of Phyſick, altho' he had no inclination to it, being fully perſwaded by experience, that it was one of the beſt means to ſucceed in his Functions, among People that only receive Eternal Truths, according as they receive Temporal Benefits. He us'd it effectually in two Miſſions he eſtabliſh'd, the one in *Curdiſtan*, and the other in *Armenia*, where his quality of *Phyſician* gave him more Credit than the moſt Authentick Credentials could ever have done; and by vertue of that Science in which he had acquir'd a great deal of Skill, he Baptiz'd a great number of Children, who ſoon after departed to increaſe the number of the Angels.

Among all his Succeſſes, God put him to many Trials, and made him taſt the Fruits of that Croſs which he Preach'd with ſo much Zeal. He was ſtrip'd ſeveral times by the *Arabians*, and the *Curdes*; while he was Labouring for the Converſion of the *Jaſidies*, he had the happineſs of being twice Impriſon'd for maintaining the Cauſe of *Jeſus Chriſt*, and was often Abus'd, and Cudgel'd for the Glory of his Name: In fine,

fine, to ſum up all in one word, he generouſly ended the Sacrifice of his Life, abandoning himſelf as he did, to the exceſs of his Charity, which far from being extinguiſh'd in the Waters that ſwallow'd him up, became the more fervent and purer, in order to deſerve, as we have reaſon to believe, that Recompence which God promiſes to all thoſe who expoſe and loſe themſelves for his ſake.

I depart from Grodno, *after the breaking up of the Diet to meet Father* Beauvollier *at* Warſaw.

The Diet of *Grodno* breaking up much about the time I receiv'd notice of Father *Beauvollier*'s arrival in *Poland*, I repair'd to *Warſaw* to receive him, and to take certain Meaſures with him for the execution of our Project. We both arriv'd there much about the ſame time; and I cannot tell which of us receiv'd more Joy at our meeting, after having formerly laid the foundation of the ſame deſign, which brought us ſo happily together again.

After ſome days repoſe, which he ſtood extreamly in need of to refreſh himſelf of the Fatigues of his Journey, and to apply ſome remedy to the ſwelling of his Legs, occaſion'd by the exceſſive Cold he had endur'd in croſſing *Holland*, *Germany*, and *Pruſſia*, we apply'd our ſelves jointly to inſtruct thoſe of our Nation, until our departure, which Count *Syri* had appointed to be about

about the latter end of *Auguſt*, by reaſon that the Inſtructions for his Embaſſie were not ready yet, and that he could not receive the diſpatches he expected from the Court of *France* till about that time.

The occaſion of Count Syri's *Embaſſie is made uſe of to ſend Miſſionaries into the Kingdoms of* Iveria, *of* Mingrelia *and* Perſia.

In the mean while, whereas our Superiors deſign'd to take the advantage of Count *Syri*'s Embaſſy to ſend ſeveral Miſſionaries ſafely into *Perſia*, we receiv'd Orders to take ſome along with us from *Poland*, beſides thoſe two they had already granted us for *China*. The Superiors of that Kingdom, who were ſenſible, that our Provinces of *France* had very much drein'd themſelves, to ſupply the Miſſions of *China* and of *Siam*, which had been lately eſtabliſh'd, were ſo much the rather inclin'd to ſecond our deſign, by reaſon that they were inform'd at that very time that the Prince of *Iveria* deſir'd to have ſome Learned Jeſuits in his Territories, the Government whereof, he was going to reaſſume again, after ſome Years abſence.

The Hiſtory of Prince Archilla, *King of* Iveria, *and* Mingelia.

This Prince, whoſe Name is *Archilla*, had made himſelf a *Mahometan*, altho he was Originally a *Georgian*, for the peaceable injoyment of the Kingdoms of *Iveria* and

Mingrelia,

Mingrelia, which were his by right. The *Châ* of *Perſia*, to purchaſe whoſe favour he had chang'd his Religion, was pretty favourable to him in the beginnings, and tho' he afterwards return'd to his former Chriſtianity, he did not torment him near ſo much, as he did other petty Kings his Vaſſals. But his inſatiable Luſt for Women, inclin'd him at laſt, no longer to have any of thoſe regards he had formerly had for him; for being reſolv'd at any rate, to Injoy that Unhappy Prince's Wife, whoſe Beauty had been very much commended to him, he troubled him as much afterwards, as he had been kind to him till then.

At firſt, he us'd fair means to obtain his Deſires. From Mildneſs and Promiſes, he proceeded to Threats, and from that to open Force and Violence; inſomuch, that *Archilla*, who was not ſtrong enough to oppoſe the Forces which the *Châ*, being full of indignation at his refuſal, had caus'd to advance to take him, was oblig'd to fly with the Princeſs his Wife, to the Confines of his Kingdome, which were moſt diſtant from *Perſia*; but they did not remain long in quiet there: For the Emperour being more Inamour'd than ever, having cunningly ingag'd the Grand Seignior on his ſide, whoſe Territories are adjoining to the King of *Iveria*'s, on that ſide towards the Black Sea, obtain'd ſome Forces from him

him which eaſily ſurpris'd that fugitive Prince, and conducted him to a Caſtle belonging to the *Turk*, where he was kept a while.

The Princeſs of Iveria *marches at the head of ſome Gentlemen to reſcue her Husband out of Priſon.*

In the mean time the Princeſs with whom they would keep ſome meaſures, leſt the thing ſhould make too much noiſe, being ſtrangely exaſperated by a proceeding ſo violent, without loſing time, aſſembled ſome Gentlemen her Subjects, with whom ſhe forc'd the ſmall place where her Husband was kept Priſoner, and notwithſtanding all the reſiſtance the Souldiers could make, carry'd him away, and put him at liberty. After this bold Action, they were both ſenſible, that they could no longer tarry in their Kingdom, without expoſing themſelves to an inevitable ruin. Therefore having abandon'd their Kingdoms to the mercy of the two Princes, of whom they are, as it were, Tributaries, they ſought a Refuge in *Muſcovy*, where they were very well receiv'd by the *Czars*, who having aſſign'd them a Palace in the Metropolitan of their Empire, have maintain'd them there about three years with a pretty deal of magnificence.

At that time Prince *Archilla* diſcover'd the happineſs of thoſe Soveraigns who have Chriſtian Subjects. The Extraordinary reſpect

ſpect the *Muſcovites* pay their Emperours, whom they look upon as being real Divinities, convinc'd him fully that the Chriſtian Religion which he had abandon'd to aſcend the Throne, preferably to all others, inſpires thoſe Sentiments of Veneration that are due to a Lawful King; for which reaſon, being very much ſollicited by his People to return to his Kingdom, in which they promis'd to defend him againſt the King of *Perſia*, with whom they were not very well ſatisfy'd, he made great applications to the Patriarch of *Moſcow*, to obtain ſome Miſſioners from him, upon whoſe Zeal he depended very much for the ſafety of his Reſtoration.

He deſires the Patriarch of Muſcovy to get him ſome Miſſionaries.

Being perſwaded that the abſolute dependance he had obſerv'd in all the *Muſcovites*, in relation to their Great Dukes, was an effect of the Unity of the Religion that is profeſs'd in all their Dominions, he thought that if he could once put things upon the ſame foot in *Iveria*, and *Mingrelia*, where there are ſeveral different Sects, he might make himſelf as Independant as they were, and make uſe of the Loyalty and Affection of his Subjects, whom he was in hopes of reducing all to one and the ſame Faith, as of a ſtrong Bulwark againſt the attacks of all the Neighbouring Princes. But he miſtook the Genius of the Patriarch, in asking

asking him for Evangelical Labourers. There was not one to be found in all *Muſcovy*, tho' it abounds ſo very much in Prieſts. After his refuſal he apply'd himſelf to the *German* Jeſuits who were at *Moſcow*, who made no ſuch difficulty of getting ſome for him, as the Patriarch had done, whoſe inſenſibility prov'd more advantageous to that Prince, than his Zeal would have been.

Some Jeſuits are deſtin'd out of Poland *for the Miſſion of* Iveria.

Upon this Occaſion, ſome *Poliſh* Jeſuits aſſociated themſelves with us, to paſs into *Perſia*, in Count *Syri*'s Company, who having receiv'd all the Expeditions for his Embaſſie, left *Warſaw* at the beginning of *September*, in order to reach *Moſcow* about the time that the Ice and Snow render the Road of *Aſtrakan* agreeable, and convenient.

We advance to the confines of Muſcovy.

We advanc'd as far as the Frontiers of *Lithuania*, where we had appointed a Rendezvous to the reſt of our Companions who were diſpers'd up and down, and who had ſent us word they would be there at the appointed day: Yet what-ever precautions we had taken, he whom we wanted moſt was not there; we tarry'd ſome days for him, and Count *Syri*, notwithſtanding the numerous attendance he was oblig'd to carry along with him, vouchſafed

ſafed to ſtop to afford him time to come up to us, but in vain, for we heard that that Father whom we were loth to loſe, was fallen Sick at *Vilna*, and that he was not in a Condition to follow us.

This Accident troubled us ſo much the more, by reaſon that the Miſſionary we wanted was one of thoſe that were moſt ſerviceable to us; beſides, he had all the Mathematical Inſtruments, and ſeveral other Curioſities that had been ſent us out of *France*, in the room of thoſe things the Sea had depriv'd us of.

However, there was no other Remedy than to beg of Count *Syri*, whom in reaſon we could not ſtop any longer, nor expoſe our ſelves to ſo much Charge, to give me leave to repair to *Vilna*, there to take up our Sick Brother in caſe he were any thing better, or at leaſt to fetch our Mathematical Inſtruments, while he went forward himſelf as far as *Smolensko*, where I knew he would be ſo kind as to tarry for us, in caſe he did not find the *Muſcovites* inclin'd to receive us.

This Reſolution being approv'd of, I repair'd with ſpeed to *Vilna*, and Count *Syri* advanc'd ſlowly towards *Muſcovy*, and arriv'd at *Smolensko*, where the Governour, who was a Man of Honour, receiv'd him incomparably well, and promis'd him to be very kind to us upon his account, and to furniſh

furniſh us at our arrival with Guides, and what-ever ſhould be neceſſary to follow him.

Count *Syri* being ſatisfy'd with the Civilities of that *Vaivode*, continu'd his March towards *Moſcow* with our other Companions, being perſwaded that when-ever we ſhould appear, we ſhould be favourably receiv'd, and as ſpeedily diſpatch'd, as he had aſſur'd me we ſhould, by his Letters.

My Journey to *Vilna* prov'd uſeleſs; for the Perſon I went to ſeek there, being recover'd ſooner than he expected, went from thence the very day I arriv'd there: However, I overtook him fortunately at *Minsko*, which is one of the moſt conſiderable Cities in all the black *Ruſſia*, about 30 *German* Miles from *Vilna*; after which we croſs'd the huge Foreſts that lye between *Minsko*, and *Cazin*, which is the laſt City of *Poland* on the Frontier of *Muſcovy*, where a little Brook divides the two Countries.

Abundance of Bees in the Foreſts of Lithuania.

In that Journey I had the ſatisfaction to ſee that prodigious quantity of Bees, which compoſes part of the Wealth of the *Lithuanians*. I cannot imagine by what Inſtinct thoſe Animals chuſe thoſe obſcure Parts, ſince *Virgil* orders them to be plac'd with ſo much Circumſpection; but there are few Foreſts on that ſide, where one does not find many Swarms of them;

them; that which in my opinion draws them thither, is the conveniency of the Hives they find ready made in the hollow of the Trees, where they could not be safe, were not care taken to secure them from the Bears.

The Bears wage a cruel War against those Animals.

Those Cruel Beasts, that are passionate Lovers of Honey, are very troublesom to the Bees, and prejudice the Peasants for whom they work considerably. However they secure them by making a kind of Fence round about the Trees they are in, with Spikes at top of them, or by covering the hole they come in at with several Branches of Thorn; which, without stopping their passage, secure them from the cruel Enemy that persecutes them.

As the Forests of *Lithuania* furnish the Inhabitants with Honey, and Wax, they also yield them abundance of Skins, and Furs. Elks, Foxes, and Bears are as common there as in *Muscovy*; and would the *Polanders* make War to those Animals, as the *Muscovites* do, they would soon take away part of their Neighbours Trade.

Bears are friends to Men.

The Objects, that offer themselves to Travellers, being commonly the Subject of their Discourse; seeing a Bear pass before us, I enquir'd about several curi-

ous

ous things relating to that Animal. I heard in the firſt place; that as wild as he appears to be, he is Naturally a Friend to Man. Beſides the Example of the Child that was Suckled by a Bear in the time of the Late Queen of *Poland*, *Louiſe Maria*, I was aſſur'd that the ſame Prodigy happens often, and that Children are often found in their Caves without the leaſt hurt, tho' they have lain there ſeveral days. They alſo ſhew'd me the Academy, where they are manag'd, before their being led through the Cities of *Europe*, as they commonly are. It is a Town call'd *Samourgan*, where they are taught what we ſee them practice with ſo much dexterity, and as it were Judgement.

How Bears commonly paſs the Winter.

But that, which appear'd moſt ſurprizing to me, and which I cannot forbear relating, is the manner how thoſe Animals commonly paſs the Winter. They pretend, that about the beginning of that cruel Seaſon, before the ground is cover'd with Snow, they nibble a ſort of Herb, which ſtupifies them to that degree, as caſts them into ſuch a profound Sleep, that they remain altogether inſenſible for ſeveral Months of the Year. They told me moreover, that the Vertue of that Herb had been diſcover'd almoſt in the ſame man-

ner, the Coffee-Herb had been obſerv'd, the effect of which is contrary to this.

A Peaſant of *Lithuania* going about the beginning of Winter to viſit his Bees, perceiv'd a ſhe Bear with three or four young ones coming under a Tree, a top of which he was got; he imagin'd at firſt ſhe had only brought them to that Place, to give them a ſhare of the Honey ſhe expected to find in the hollow of the Tree he ſtood upon. In this opinion, which made him much more apprehenſive for his Life, than for his Swarm, he ſtudy'd carefully all the motions of the Bear, fixing his eyes conſtantly upon her; however, he recover'd his Spirits a little, ſeeing her imploy'd under him, in pulling up a kind of Herb ſhe often preſented to her young ones, after having eaten ſome her ſelf. But his fear vaniſh'd quite, when he perceiv'd that little Flock retire into the Wood the ſame way it came. He came down a little after, and being curious to know what Herb it was that had intic'd the Animal, that had frightned him ſo much to that place, he gather'd ſome of the Leaves of it, which he chew'd going home. He had no ſooner done ſo, but he found himſelf ſeiz'd with ſuch a drowſineſs, that being no longer able to ſtand, he laid himſelf down upon a Hay-cock to ſleep.

In the mean time his Family being allarm'd at his ſtay, of which they could not

gueſs

gueſs the Cauſe, went in ſearch of him. Some days after they found him in the aforeſaid place, but ſo faſt aſleep, that all the Cries, Shakings, and Agitations they tormented him with for a long while, could hardly awaken him. However, they did awake him at laſt with a great deal of Torment; and then he inform'd them with the Cauſe of the obſtinate drowſineſs that had ſeiz'd him, which he found to be the effect of the Herb he had diſcover'd.

As to this Story, which People are free to credit, or to reject, it is not improbable but that Simples may be found yet ſtronger than Opium, the Vertue of which is ſufficiently known in the World: And ſince God has given to all Animals whatever is neceſſary for their maintenance, and for the preſervation of their Being, why may not he as well have imparted to the Bear, which is no leſs the work of his hands than the Hart, or Lyon, the knowledge of an Herb that may ſupply the Prey, the Cold and Snows deprive him of during the Winter.

The Muſcovites will not permit us to enter into their Territories.

Our firſt Care at our arrival at *Cazin*, was to ſend an Expreſs to the Governour of *Smolensko*, according to the Orders I had receiv'd from Count *Syri*, to give him an account of our arrival, and to deſire him to remember his promiſes to the Ambaſſador

from whom we had been ſeparated by an unexpected accident. Notwithſtanding this *Vaivode*'s being very much a *Gentleman*, he durſt not anſwer us, having receiv'd poſitive Orders from the Court, to oppoſe our entrance into *Muſcovy*. What ever preſſing inſtances Count *Syri* made to Prince *Gallichin*, to give us leave to come ſpeedily up to him, to continue his Voyage, which he could not do without us, that Miniſter amus'd him with fair words, aſſuring him that he had ſent an Expreſs to fetch us, and to bring us a Paſsport from the Court, without which we could not move. But notwithſtanding all this, and all the Intereſt that could be made from all parts, the *Muſcovites* had determin'd and were reſolv'd to refuſe us, not only the paſſage of *Siberia*, which we had formerly requeſted of them, but alſo the entrance into their Territories.

An Envoy from Poland takes us along with him to Moſcow.

However in ſpite of all their precautions, and the vexations they made us indure for three weeks together, during which time, they left us at *Cazin* without any Anſwer, Providence offer'd us an occaſion to reach *Moſcow*, which prov'd ſo much the more welcome to us, by reaſon that we had languiſh'd long, in the uncertainty of what we had to hope or fear. A *Poliſh* Gentleman, nam'd

nam'd *Lazinski*, paſs'd through *Cazin* while we were there, going to *Moſcow* with the Character of Envoy from the King of *Poland*. He freely offer'd to Conduct us to *Moſcow*, and leſt the *Muſcovites* might put us to any trouble, he told them we were his Chaplains, as indeed we were during all the Journey, in which we ſhould not have had the ſatisfaction of ſaying Maſs, had not we been in his Company.

The Muſcovites, *having notice of our March, order Count* Syri *to depart immediately from* Moſcow.

The favour we receiv'd from this *Poliſh* Miniſter, irritated the Court of *Moſcow*, and it was not long before they expreſs'd their reſentment of it to us. They began by taking away from us our main ſupporter, upon whom we had grounded all our hopes for the ſucceſs of our Enterprize, I mean Count *Syri*, whom they oblig'd to depart from *Moſcow*, as ſoon as they heard that the Envoy *Lazinski* had taken us under his Protection. However, the firſt was allow'd to take the Jeſuits he had brought out of *Poland* along with him, and the reaſon why Father *Beauvollier* did not follow him, was becauſe I entreated him to tarry for us, being very uncertain what Fate would attend our Affairs.

They sent us the same Order some days after.

When we arriv'd at *Moscow*, we were yet more particularly convinc'd, that they were resolv'd not to spare us, for two days after our arrival the *Czars* sent a *Pristave* to Father *Beauvollier*, and my self, (it is the Name of the Officer that carries their Orders) to order us to depart, and quit their Dominions, adding that if we were so bold as to take a Sanctuary either at the Envoy, or Resident of *Poland*, they would find a way to force us from thence, and to oblige us to do that which perhaps we thought to elude by the protection of those two Ministers.

The Resident of Poland *receives us under his Protection.*

This violent proceeding surpriz'd us a little, but it did not abash us quite, we went immediately to the *Polish* Resident, call'd *Dominic d'Aumont*, who all along publickly declar'd himself our Protector, to Consult him upon the measures we should take, and to entreat him to imploy the credit of his Character, to shelter us from the storm that threatned us. The only expedient this Minister could give us in those troublesom Conjunctures, was to shew the Letters our Great Monarch had honour'd us with for the *Czars*, assuring us that they were so prepossess'd with the Grandure and Power of our King, especially since the taking of *Philipsburg*, which they

they had juſt receiv'd notice of; that notwithſtanding the diſcontent of their Ambaſſadours, they would infallibly revoke the Orders we had receiv'd from them, if we made them ſenſible, according to the hopes we had given them of it two years ago, that his Majeſty really Authoris'd our Deſigns.

They alter their Behaviour, hearing that we had Letters from the King.

The Sequel convinc'd us that he had Councel'd us well: for Prince *Gallichin* was no ſooner inform'd that we had Letters for the two Emperours his Maſters, but he ſent an Excuſe for the ill treatment we had receiv'd, and promis'd to give us a particular Audience to make amends for what was paſs'd.

Prince Gallichin's Character.

This firſt Miniſter of State, who was of the Illuſtrious Race of the *Jagellons*, was undoubtedly the moſt accompliſh'd, and moſt knowing Lord at the Court of *Moſcow*, he lov'd Strangers, and particularly the *French*, becauſe the Noble Sentiments he had obſerv'd in them, were very conſonant to his own; for which reaſon, it was rumour'd that his Heart was as much *French* as his Name. It was no fault of his, that we did not receive all the ſatisfaction he made us hope for, the firſt time we had the honour to ſpeak to him; and had he been abſolute Maſter, and

not oblig'd to keep great Measures with all the *Boyars* who were concern'd in the management of Affairs, he would willingly have granted us the Passage of *Siberia*, and have facilitated our entrance into *China*, out of respect to *Lewis le Grand*, whose Admirer he was, to that degree, that I have often been told that he caus'd his Son to wear his Majestie's Picture in the form of a Cross of *Malta*.

He gives us a particular Audience.

We waited upon him, being introduc'd by the Resident of *Poland*, on the day he had appointed us; and he receiv'd us with all manner of Civility. He took the King's Letter, which we presented to him, with great respect, and having spoken very obligingly to us, he assured us he would cause it to be interpreted as soon as could be, in order to give us a speedy and favourable answer.

The Council deliberates a fortnight upon our demand.

We tarry'd however a fortnight for it, during which time the *Hollanders*, and the Envoy of *Brandenburg*, who had contributed considerably to the ill Treatment we receiv'd at first, did us all the injury they could, and omitted nothing to animate the *Boyars*, nay even the Emperours themselves against us, whether upon the account of our being *French-Men*, or else out of jealousie of our profes-

sion,

ſion, as being Jeſuits. However it is certain, that never any Affair was ſo long under Examination as ours was, conſidering that the whole ſtreſs of it conſiſted only in granting, or refuſing leave, to ſome poor Miſſionaries, to paſs through the Dominions of the Great Dukes, in order to Preach the Goſpel among the *Chineſe*, who periſh'd miſerably for want of aſſiſtance; but that's a Misſo tune, the *Muſcovites* are little concern'd at.

In the mean while we inform our ſelves of what relates to Muſcovy.

While the Council was deliberating upon the Anſwer they were to give us, and in examining our Letters of Mathematicians, which we thought fit to ſhow them, we Employ'd our ſelves in being fully inſtructed in the Spiritual and Temporal State of *Muſcovy*, of which we will inform the Publick, in a ſeparate Hiſtory from this, which will be the more acceptable, by reaſon that it will give a better account than ever was publiſh'd yet of that Empire, which has been for ſo many years the Theater of the greateſt Revolutions that have happen'd in *Europe*.

However, not to omit any thing, that may be Eſſential to the Relation I am writing, I cannot forbear relating, in this place, ſome things we were Eye-witneſſes of, while we were oblig'd to wait the deliberation of the

Boyars, concerning the paſſage we came to deſire, upon the aſſurances we had receiv'd of a grant thereof, after having taken all the precautions that had been preſcrib'd to us.

An Envoy from Brandenbourg *does us ill Offices at the Court of* Moſcow.

I have already hinted, that one of thoſe, who did us the moſt diskindneſs with the *Czars*, and their Miniſters, was the Elector of *Brandenburgh*'s Envoy, who came to *Moſcow* ſome days before us. This Deputy, whoſe Name is *Richer*, a *Calviniſt* by Profeſſion, and conſequently a ſworn Enemy to the Jeſuits, had been ſent to the Court of *Moſcow* by the preſent Elector, to carry the *Czars* the News of his Exaltation, upon the Elector his Father's Death, lately happen'd. He was charg'd with two different Letters, with orders to deliver them in two different Audiences: But he, inſtead of the two draughts he ſtood in need of for his Commiſſion, unfortunately took a Duplicat of the Letter the Elector writ to the two *Czars*, to acquaint them with his Exaltation; he deliver'd the ſaid Letter to them in the firſt Audience he had with all the uſual Ceremonies at that Court. Some days after it, having another Audience, he deliver'd his ſecond Letter; but the Court was very much ſurpriz'd, to find, that the laſt was only a repetition of the firſt, and more yet to be

be inform'd of the Exaltation of the Son, without any notice of the Death of the Father.

This miſtake, which occaſion'd ſome Laughter at the Court, was a juſt Subject of Mortification for the Envoy of the New Elector; but it did not hinder them from expreſſing a great deal of kindneſs to him, by reaſon of the agreeable propoſitions he came to make to the *Czars*, in the Elector his Maſter's Name, on the occaſion of the Princeſs *Radzevil*, who had lately taken to her Second Husband, one of the *Palatin* of *Newburg*'s Sons, inſtead of Prince *James* of *Poland*, to whom ſhe had been promis'd. The King of *Poland*, out of a juſt indignation at this New Marriage, concluded without his Knowledge, contrary to her former Engagement, being neceſſitated to expreſs his Reſentment thereat, propos'd at *Warſaw*, the Confiſcation of the Eſtate, that Princeſs poſſeſs'd in *Lithuania*, as the moſt effectual way to be reveng'd of the affront, both he, and the whole Kingdom of *Poland* had receiv'd thereby.

The Elector of *Brandenburg* being inform'd with the King's Deſign, and being oblig'd by the ſtrictneſs of his Alliance with the ſaid Princeſs, to oppoſe what ever might be attempted to the diſadvantage of his Siſter-in-Law, thought no way ſo proper, as to fortifie himſelf with the Protection of

ſome

ſome Foreign Power, and not being a Stranger to the Natural Antipathy, that reigns, time out of mind, between the *Polanders* and the *Muſcovites*, he endeavour'd on that occaſion, to contrive a League Offenſive and Defenſive with *Muſcovy*, and this was the real Motive for which this Envoy was ſent, and his Elevation ſerv'd only as a pretence.

However, a very great diſtinction was made between the two Envoys, who were at the ſame time at *Moſcow*. They cavill'd continually with the *Polander*, and took a delight in vexing him, whereas the *Brandenbourgher*, daily receiv'd new Teſtimonies of Kindneſs from the *Czars*, and was Treated with as much Reſpect, as they could have ſhown to an Ambaſſador from the greateſt Princes in *Europe*.

Tragical Story of a Brabander, who was Beheaded.

In that Conjuncture of Affairs, the *Hollanders* and the *Lutherans* together, conſpir'd the ruine of a *Roman* Catholick Gentleman, Nam d *du Rouillé*, who was put to Death at *Moſcow*, while we were there, whoſe end equally Glorious and Tragical, I cannot forbear inſerting here.

This Gentleman, was about 25 Years of Age, of one of the beſt Families in *Brabant*; he was very well Shap'd, had a very quick Underſtanding, and was of a Charming Diſpoſition.

Diſpoſition. The deſire of ſeeing, and of being acquainted with *Europe*, had induc'd him to Imbark upon a *Dutch* Ship, which ſet him down at *Archangel*, from whence he Travell'd to *Moſcow*, where he ſoon got acquainted with Father *Beauvollier*, who came there a little before me.

This Father, who had always made an advantageous uſe, for the Glory of God, of the Mathematicks, which he is very well vers'd in, eaſily inſinuated himſelf into the mind of this Gentleman, and ingag'd him ſo far by his winning Behaviour, that he afterwards inſpir'd him, with whatever Sentiments he pleas'd. He begun by repreſenting to him, what continual dangers Travellers expoſe themſelves to, and the neceſſity they lay under, of clearing their Conſcience, in order, to be above all the accidents that might ſurpriſe them. After which, having perſuaded him to make a general Confeſſion, he engag'd him ſo cunningly into all the Exerciſes of ſolid Piety, that in a very ſhort time, he made him a New Man, altogether different from what he was before.

Yet notwithſtanding the regularity of his Conduct, he had the misfortune to be ingag'd in a conteſt, which at one and the ſame time occaſion'd his Ruine, and yet prov'd the ſource of his Happineſs. He happen'd to have a diſpute with an unfortunate *German*,

man, whose Name was *Schuts*, who, to Marry a *Lutheran* Woman, he was foolishly fallen in Love with, had made no difficulty of committing a double Apostacy, in quitting a very Reform'd Order, in which he had Liv'd long, and in renouncing the Catholick Faith which he had profes's'd all along.

After some words that had pass'd between them in the heat of their Dispute, this Brutal Apostate drew out a Sword to run the *Brabander* through, who was come to visit him without any ill design. The last avoided his violent thrusts, as much as he could, and endeavour'd to dis-arm him, in hopes of calming his mind; but not being able to do it, and finding himself more and more indanger'd, he took hold of a Pistol, that hung in the Room where this Tragedy was Acted, wherewith he shot him through.

This being done, this Gentleman, less Criminal than Unhappy, being sensible that it was impossible for him to get out of *Moscow*, immediately judg'd that he was ruin'd, however he got out of the House, with a a great presence of Mind, and about two in the Morning came to Father *Beauvollier*, to whom he made a general Confession of all his Life to dispose himself to all the Events he had Reason to fear.

At break of day, the Judges being inform'd with what had happen'd, sent out Officers

Officers to apprehend him. He was accordingly taken and carry'd to the Chancery, where he was Examin'd according to Cuſtom. However, they could not well Condemn him to Dye, by reaſon, that the Perſon he had wounded, who Liv'd two days after he receiv'd his Wound, had abſolutely clear'd him, declaring ſincerely, that by his own obſtinacy he had drawn this Fate upon himſelf. Therefore they were oblig'd to defer their Judgments upon the matter, in expectation of new Informations.

While things were thus in ſuſpenſe, two ſorts of People imploy'd themſelves to obtain a Pardon for this Guilty Unfortunate. The *Poliſh* Reſident, ſeconded by all the Zealous Catholicks, us'd this utmoſt endeavours, to repreſent this Gentleman's Innocence, to the Emperors and to the *Boyars*. The *Muſcovites* were likewiſe deſirous to ſave him, but to their own advantage, obliging him to embrace their Schiſm, and ſerve in their Armies. However, the efforts both of the one and the other prov'd ſucceſsleſs, by reaſon of the ſteadineſs of that truly Chriſtian Soul, and by the Cabals of the *Lutherans* and *Dutch*, who engag'd the Envoy of *Brandenburg* in their Party, whoſe Credit was too great at that Court, for any body to cope with him.

This Paſſionate Miniſter being inform'd, with how much Courage the innocent Priſoner

ſoner had rejected the Propoſitions that had been made to him about changing his Religion, and the Generous diſdain he had expreſs'd, for all the advantages that had been proffer'd to him, in caſe he would turn *Roux*, being moreover ſenſible of the ſmall regards the Court expreſs'd for the *Poliſh* Reſident and Envoy, cunningly made uſe of the conjunctures which he judg'd favourable, to Sacrifice to the Reſentments of the *Lutherans* and *Calviniſts*, the Life of that poor Gentleman, whoſe Religion made his greateſt Crime.

What ever pretence the firſt could have to deſire his Death, and what ever Animoſity their Miniſter had inſpir'd them with, in a Sermon he preach'd on purpoſe to incline them to vengeance, they appear'd leſs eager of it than theſe who were reſolv'd at any rate to make him pay for a favour they had formerly done him, taking him then to be one of their perſwaſion, which Errour he undeceiv'd them of Couragiouſly, declaring to them, that he was a true Son of the Roman Church.

The Envoy of *Brandenburg* at the Inſtigation of thoſe dangerous Enemies, proſecuted and obtain'd a Sentence of Death againſt this poor ſtranger, at a time when he, and all his Friends were moſt in hopes of a Pardon. His Condemnation being pronounc'd, after a Conference the Deputy had held

held with Prince *Gallichin*, it was not hard to judge that it was the effect of his preſſing Sollicitations, to which they conſented, the rather becauſe they had loſt all hopes of prevailing with a Perſon who had appear'd all along inſenſible to all the advantageous propoſitions they had made to him, to perſwade him to change his Belief.

But notwithſtanding the injuſtice of this Sentence, he did not complain ſo much of it, as he did at their Cruelty during his Impriſonment: He had often deſir'd leave to ſee his Confeſſor, in whom he had an abſolute Confidence, the which had been conſtantly deny'd him: inſomuch that he could only conferr with him by Letters, and even that, they endeavour'd to deprive him of with great Inhumanity.

The very day he was Executed, he writ one to Father *Beauvollier*, in which, after having given him an account of his Conſcience, and the interior Sentiments God had inſpir'd him with during his Impriſonment, he acquainted him with the aſſurances he had receiv'd of being ſoon put at liberty: But our joy was very ſhort liv'd, for while we were rejoycing about it, we heard, with an incredible ſurprize, that he was going to the place of Execution, there to be Beheaded in the quarter of the *Germans*; pretty near the Houſe where his misfortune had guided him ſome days before.

Father

Father *Beauvollier* being more surpriz'd and concern'd thereat, than any other, ran out immediately, arm'd with his Crucifix, and having crowded through an infinite number of People that fill'd up all the passages, he threw himself (notwithstanding all the opposition of the Souldiers) into the Sledge in which his Illustrious Patient lay. Whatever his Guards could do to oppose his Zeal, and to oblige him to retire, he overcame their obstinacy, shewing them the Sign he had arm'd himself with, and giving them to understand that he design'd nothing but to perform the last duty towards his dear Penitent.

He found it much more difficult to defend himself against the secret attacks he resented at the sight of an Object so full of pity; but whereas he had no time to Lose, he forc'd himself to prepare his Generous Friend to Die, who was the more sensible at that enterview, by reason that he had not expected it. The secret Testimony of his Conscience having altogether clear'd and satisfy'd him as to the cause of his Condemnation, he assur'd the Father who accompany'd him, that the Death he was going to suffer, was so far from frighting him, that it afforded him a real Consolation, in hopes that God would be pleas'd to accept of it, not only as a satisfaction to his Justice, for all the Sins he had formerly committed; but also as the most

sensible

sensible proof he could give him of his Love and Fidelity.

Being thus Penetrated with the most lively Sentiments, the Holiness of the Religion he professes can inspire a Christian with, he began his General Confession anew, altho he had lately done it in two different rencounters; and having ended it with Marks of a really Penitent Heart, he dispos'd himself by several Religious Acts his Confessor reminded him of, to the Sacrifice he soon after consummated, with a presence of Mind, and Devotion, which drew Tears from all the Spectators.

When he came to the place of Execution, he came modestly out of his Sledge, then kneeling down, he repeated the Devout Ejaculations his Confessor fortify'd him with. Finally, having thus dispos'd himself above an hour and a half long to this last action of his Life, he was desired to make himself ready to receive the stroak of Death. He immediately got up, without being surpriz'd, and having himself taken off a large Vest of Brocado he had on, he deliver'd it to the Executioner, who allow'd him yet as much time as he desir'd to assure the Spectotors that he dy'd a Son of the Catholick Church, out of which there is no Salvation; and to protest that he heartily forgave all his Enemies, to whom he did not impute his Death so much, as to his sincere Zeal for his Religion,

gion, in which he would persist with the assistance of God, to the last moment of his Life.

Having said this, he turn'd to his Confessor, and thank'd him for all his Charitable Cares, and for all the Salutary Instructions he had been pleas'd to give him from the happy moment in which he was first acquainted with him; he desir'd him not to leave him, till after his Execution, and to continue his fervent Exhortations to him, until he had deliver'd up his Soul into the hands of his Creatour: After which, stepping into a small Retrenchment that was made on purpose, he laid himself down upon the ground that was cover'd with Snow, and plac'd his head upon the Block, in expectation of the Stroak he receiv'd soon after, pronouncing the Sacred Names of *Jesus*, and *Mary*, the sound of which was heard through his Wound, even after his Head was divided from the rest of his Body.

It is impossible to express how much noise his Death caus'd in *Moscow*, and how much every body was Edify'd by the Zeal Father *Beauvollier* express'd on that occasion: It appear'd sufficiently by the applause he receiv'd coming home again: Altho' every body was concern'd at the unhappy destiny of this young Gentleman, yet they esteem'd him happy to have ended his Life in the hands of a Person who had given him such holy

holy diſpoſitions; and nothing perhaps ever gave more Luſtre to the Roman Religion, than this Example of Piety, and Charity, which for a long while was the whole Diſcourſe of the City, which ſenſibly convinc'd all thoſe who were Witneſſes of it, how happy it is to live in a Religion, in which they Dye ſo Holily.

There was Reaſon to believe that this Death would appeaſe, and altogether ſtifle the ſentiments of Vengeance that Party had appear'd ſo unjuſtly animated with; but they reſolv'd to add Ignominy to their Cruelty; and to that end prevail'd with Prince *Gallichin* that the Body of the deceas'd, on whoſe Memory they would fix Infamy, ſhould be expos'd three days together in a Publick Place, but the Zeal of the Catholicks prevail'd over the Fury of the *Lutherans*. The *Poliſh* Reſident being exaſperated at the obſtinate malice of thoſe Enemies of our Faith, went to the Emperour's Miniſter, and urg'd ſuch ſtrong Arguments to him, to revoke thoſe Orders, that he could not refuſe leave to remove the ſad Object, which was inſtantly tranſported to the Houſe of the Jeſuits, where it was kept until it could be Buried Honourably.

In order to do it with all the Magnificence that was judg'd neceſſary to check the Envy of the Cabal, a day was choſen in which all thoſe who were conſiderable among the Catholicks

tholicks might assist at the Funeral Pomp. None was thought so proper as that of the Purification of the Virgin. I Celebrated the Mass that day, and the King of *Poland*'s two Ministers, together with all the Catholick Officers that serv'd in the *Czars* Armies, accompany'd with all the Persons of Quality among the Strangers, honour'd my Sacrifice with their presence. The Afternoon was Consecrated to pay the last dues to our Illustrious Friend, whose edifying Death had so much honour'd our Faith. His Corps being lay'd in a sumptuous Coffin, was carry'd to the place of Burial, with all the Ceremonies practis'd in Catholick Cities, and Buried in the Church-yard that is common to all Christian Foreigners.

An extraordinary event at his Burial.

The thing which seem'd most particular to me in that Action, and pass'd for a kind of Miracle, was the surprizing ease that was met in digging the Grave into which we were to lay those precious Remains, which was very extraordinary. As the Cold is very violent at *Moscow* in the Winter time, it hardens the ground to that degree, that it is very difficult to move it on any occasion whatever; insomuch that there is an absolute necessity to heat it with a considerable quantity of Wood, long before one begins to digg it. Those Precautions had been omitted out of forgetfulness,

fulneſs, at the Burial of this young Man: Yet notwithſtanding the Grave-diggers that were imploy'd, far from meeting any reſiſtance in the ground, found it as ſoft as if it had been moiſten'd many Summer days by the moſt favourable Showers. Altho' I would not affirm this to be altogether Miraculous, yet at the ſame time I dare not contradict the Opinion of all the Spectators, who believ'd that God by his extraordinary Event, had been pleas'd to expreſs how much he delighted in the generous Confeſſion of his Servant.

The Envoy of Brandenbourg *thwarts our Deſigns.*

The ſame motive that had engag'd the Envoy of *Brandenburg*, to eſpouſe the Quarrel of the *Lutherans*, likewiſe oblig'd him to thwart our Deſigns, and to break all the meaſures we had endeavour'd to take, to ſecure the ſucceſs thereof: He eaſily gain'd his ends, reminding the *Muſcovites* with the diſcontents of their Ambaſſadors in *France*, and in repreſenting to them, how prejudicial the Conqueſt of the *Palatinate* was to the League they had lately concluded with the Emperor, as well as by making them jealous of the Quality of Mathematicians, his Majeſty had Honour'd us with.

All theſe ſeeming plauſible Reaſons, oblig'd the *Boyars* at laſt, to declare againſt us, and to refuſe us a paſſage, the hopes of which

which, had engag'd us to such Charges and Fateigues. This was the result of all the Deliberations of the Council, which we were inform'd with at the Chancery, where the first Secretary, who had summon'd us by Order from the Court, told us with a trembling Voice, returning us our Letters of Mathematicians, that the *Czars* Commanded us, for Reasons we could not be ignorant of, to retire forthwith out of their Dominions, and to make our selves ready to go with the same Deputy who had Conducted us to *Moscow*.

The Council refuse to grant us a passage thro' Muscovy.

Notwithstanding these Orders were very pressing, and that we were forc'd to submit, we made a new effort with the Friends we had about Prince *Gallichin*, who represented to him how prejudicial this would prove to *Christianity*, and even disadvantageous to the Reputation of the Emperors, who seem'd to confess their weakness, in chusing for the Victims of their Resentment, two Poor Religious, who had no other end, in their long Pilgrimage, than the Conversion of Infidels; nor other Interests to mannage, than those of the True God, whose Word they were going to Preach to the end of the Earth.

The

The Prince was mov'd by thoſe Reaſons, and whereas he had a great deal of honour, he us'd all his intereſt to prevail with the *Boyars* to alter their minds: But they, thinking, perhaps, that their honours were concern'd in it, kept obſtinately to their firſt Reſolution, and refus'd to hearken to any Propoſitions made on our behalf.

Prince Gallichin *interceeds for us, but in vain.*

The truth is, that, had he been minded to make uſe of his own Authority on that occaſion, he might eaſily have obtain'd from the *Czars*, the revocation of the Orders we have mention'd: But having already too many Enemies againſt him, he was oblig'd to ſacrifice us, for fear of imbroiling himſelf the more, and of being involv'd into more troubles than he daily met with already, notwithſtanding the high Poſt he poſſeſs'd, which was not capable to ſecure him from the *Shaft*'s Envy.

We were very ſenſible, at that very time when he labour'd to obtain the favour we deſir'd, that he had a great deal of reaſon to behave himſelf prudently towards every body, and not to take too much advantage of the Credit he deriv'd from his Place of Prime Miniſter, nor of the conſideration the Eldeſt of the *Czars*

expreſs'd for him, as well as the Princeſs *Sophia*, whoſe Creature he was.

This were a proper place to unravel the divers Intrigues of that Princeſs, who, during the Minority of the two *Czars*, her Brothers, took poſſeſſion of the Government, in which ſhe has continued for ſome years, by means of that faithful Miniſter; but I have bounded my ſelf to ſpeak of nothing but what is eſſential to the Relation I am writing; beſides, the Publick will ſoon receive a particular Hiſtory, of whatever relates to the preſent State of *Muſcovy*; therefore I ſhall only mention here, the different Events I have been an Eye Witneſs of, to ſatisfy the Reader, with the Reaſons that have hinder'd us from ſucceeding in the diſcovery of a way by Land into *China*, which we had undertaken, and with the Sequel of our proceedings, after the *Muſcovites* had refus'd to allow us a paſſage through their Territories.

Whatever inclination Prince *Gallichin* had to favour our Deſigns, he could not poſſibly do it, under his preſent Circumſtances, and two vexatious Accidents that befell him, much about one and the ſame time; hinder'd him from declaring for us, as openly as, perhaps, he would have done at another time.

The firſt was by a private Man, who havin&

having flung himſelf into his Sledge, as he was going to the Palace of the *Czars*, threw himſelf upon him, and ſeiz'd him by the Beard to ſtab him. While he was drawing his Dagger, which ſtuck in his Girdle, as the *Muſcovites* commonly wear them, the Princes Servants, who follow'd the Sledge, ran up to him, and ſtopt him juſt as he was about ſticking it into his Breaſt. And yet this Wretch was not in the leaſt daunted, but on the contrary ſeem'd more inraged, having miſs'd his Blow, than he was before; and without regarding the conſequences of his pernicious deſign, he made many vain efforts to put it in execution; but finding that it was in vain, ſince he was overpower'd, he alarm'd that Prince, as much by his inſolent ſeditious diſcourſe, as he had frighten'd him by his Reſolution in attacking him. *Infamous Tyrant*, ſaid he to him, with an Air both Fierce and Terrible, *ſince I have been ſo unfortunate as to fail in this attempt, to deliver my Country from the moſt horrid Monſter, that ever was bred in it, by making thee a Sacrifice, know that ſome happier hand than mine will be found, and that among upwards of three hundred Citizens, who pitty the People, that is daily oppreſs'd by thee, ſome will take better meaſures than I have done.* He was not permitted to go on; but was immediately

diately dragg'd to Priſon, where he was Executed, to avoid making too much noiſe, after having been forc'd by the Rack, to declare the number and quality of his Accomplices.

This Out-rage was follow'd by another, which made an end of convincing this firſt Miniſter of the extraordinary danger, to which he was daily expos'd, by his great Elevation. Some days before his departure for the Army, a cover'd Coffin was found at his Palace Gate, with a Note in it, containing theſe words: Gallichin, *unleſs the Campaign thou art going to open, prove more ſucceſsful than the former, thou canſt not avoid this.*

Thoſe Menaces which prov'd as ſo many fatal Preſages of the misfortunes that befell him afterwards, oblig'd him to ſtand continually upon his Guard, and to avoid doing any thing that might diſpleaſe the *Boyars* in the leaſt, who underhand ſet thoſe Inſtruments at Work, which preſs'd him ſo cloſe, after his return from *Krimea*, that finally they caus'd him to be baniſh'd into *Siberia*, where to this hour he leads a languiſhing ſhameful life.

The unfortunate Succeſs of our Enterpriſe, may partly be imputed to thoſe violent proceedings, ſince they hinder'd the Prince, who had been favourable to us all along, from oppoſing the deciſion of the

the Council againſt us, the which appear'd very unreaſonable, even to ſuch among the *Muſcovites*, who knew the Motives of our Journey.

However, we were oblig'd to ſubmit to the Orders we had receiv'd, and to take new meaſures, not only to go back to *Poland*; but alſo to follow Count *Syri* into *Perſia*, from whom we daily receiv'd freſh aſſurances of his ſincere Reſolution, to be our Conductor to the Place we were bound for, in ſpight of all the efforts of the *Muſcovites* to the contrary.

Having no longer any hopes of re-eſtabliſhing our affairs in *Muſcovy*, we turn'd all our thoughts on our return: Yet we were oblig'd to tarry a fortnight longer at *Muſcow*, for fear of expoſing our ſelves to the Injuries we dreaded by the way; the very *Poliſh* Envoy, whom we were to accompany, looking upon it as the ſafeſt way to ſecure himſelf.

Horrid exceſſes commited in Muſcovy, *at the* Carnaval.

It was about the time the *Muſcovites* keep their Carnaval, which may be ſtil'd the time of the moſt exceſſive Debauches, and of the moſt enormous Crimes. The uſe of Fleſh is not allow'd of at that time, they only uſe Butter, wherewith they commit horrid exceſſes, and having melted it, drink it as if it were a moſt delicious Li-

quour. Neither are they ſparing of Brandy, and other Liquours of that kind: Inſomuch that all *Muſcovy*, at that time, is a wretched Empire, expos'd to all manner of Vices. Violences, Perfidiouſneſs, and Treaſons, are committed in it Licentiouſly, and woe to thoſe Strangers, who appear abroad at that time, without being very well guarded.

The diſorders were yet much greater formerly, and Murders more common, than they are at preſent; however, I was inform'd, that the firſt Night of thoſe brutiſh Rejoycings, to the end of which we were oblig'd to tarry; above forty Perſons were kill'd in the City of *Moſcow* only, and that the People, who out of a ſtrange Impious Superſtition, draw good or ill Omens for that year, according to the number of thoſe that are Murder'd at that time, ſeem'd diſſatisfied with the inconſiderableneſs of that ſmall number, which was nothing, in compariſon of the preceeding years.

Marriage of the youngeſt Czars.

At that very time the youngeſt of the *Czars*, who was about eighteen years of Age, Marry'd the Daughter of a private Officer of the Army, his Marriage was proclaim'd to all the City by the ſound of the great Bell, which is one of the fineſt in the World.

World. It contains about 20 Foot Diameter, 40 in height, and at this very time a Cubit in thickneſs, altho' they have been oblig'd to take away 40000 pound of Metal from it, to make it ſound. As it is extreamly Maſſy, the only way to ſound it, is to ſtrike upon it with a Hammer, which is ſeldome done but on *Twelfth-day*, which is the greateſt day of the year among the *Muſcovites*, or when the Prince Marries.

The Marriage of the *Czars* is ſeldom publiſhed until it be perform'd, by reaſon of the danger that would attend the diſcovering of it ſooner. For whereas it is an eſtabliſh'd Cuſtom among them, never to make any Alliance with a Foreign Crown, they are oblig'd to chuſe a Wife in their own Dominions, among the Daughters of their Subjects: But as the Perſon they make choice of, is expos'd to the Envy of the others, the vexation they receive by that preference, inflaming them to a deſire of vengeance on their Rivals, as well as on the Prince, by whom they are refus'd; they are neceſſitated to take the Precautions I have mention'd to avoid thoſe misfortunes that are but too frequent.

The young Prince, within a few days after his Marriage, was ſeiz'd with the Falling-Sickneſs, a Diſtemper that is Hereditary to all his Family. It was look'd

upon at first, as an effect of the Jealousie of the several Families that had been excluded from the Honour to which they aspir'd, but this accident not being attended with any other ill Consequences, they continu'd the rejoycings that are common on those occasions.

The *Polish* Envoy, finding *Muscovy* restor'd to its former Tranquility, set forward for *Poland*; we accompany'd him to the confines of *Lethuania*, from whence we proceeded to *Warsaw*, where we met a Protector, Heaven had rais'd us, to recompence all our pass'd Sufferings, who by his Credit open'd a way for us, as far as *Constantinople*, where he caus'd us to be Conducted, with as much Generosity as good Fortune, as will be seen by the Sequel of this History.

The End of the Fourth Book.

TRAVELS IN *MOLDAVIA.*

Book the Fifth.

IF the constancy God inspires amidst the greatest Misfortunes, that seem most to oppose our designs, is a sensible proof that God approves them, we have a great deal of reason to believe, that the discovery of a way to *China* by Land, which we had undertaken, has been agreeable to him, since, that far from being disgusted, by all the difficulties we have met in it, we never had grea-

ter

ter hopes of Succeſs, than at the time when they ſeemed altogether deſperate.

After the refuſal we had from the *Muſcovites*, we had but one reſourſe for the execution of our Project, which was to follow Count *Syri* into *Perſia*, whoſe good Intentions, ſeconded by his admirable Qualifications, promis'd us a more proſperous, and more certain Succeſs, than that we had flatter'd our ſelves with till then.

Our perplexities at our return from Muſcovy.

Indeed, it was a very great riſque, to venture on ſo long a Journey, after all our paſs'd Fatigues; a thouſand dangers ſeem'd to attend our enterprize of going for *Conſtantinople*, at a time when the War between the Chriſtians and the Infidels, ſeem'd to ſhut up all the Avenues thither; but what can be impoſſible, when ſeconded by the Grace of God, we abandon our ſelves to the care of Providence? Notwithſtanding the dangerous conjunctures of that time, we took our meaſures to paſs into the *Eaſt*, and to leave no means unattempted to ſucceed therein.

The Emperour's Envoy refuſes us Paſſes.

We apply'd our ſelves at firſt to the Emperour's Envoy, call'd *Jerowski*, who was at *Warſaw* at that time, thinking he would not refuſe us the Paſs-ports we

we wanted to go to *Vienna*, from whence we might eaſily repair to *Buda*, and from thence to the firſt City, poſſeſs'd by the Grand Seignior, upon the *Danube*.

Some Political Reaſons having hinder'd that Miniſter from favouring our Deſigns, Heaven fortunately inſpir'd us with the thoughts of applying our ſelves to the Great General of *Poland*, whom we only knew by the extraordinary and admirable things, we had formerly been told, and were ſtill daily publiſh'd about him. The Civility and Kindneſs he expreſs'd to us, the firſt time we had the honour to ſpeak with him, ſoon convinc'd us of the truth of thoſe reports; and we had leaſure to diſcover in the ſequel, during two Months time, in which we converſed with him, that his Reputation, tho' great, was much below his Merit.

We apply our ſelves to the Great General of Poland.

This Lord, the moſt lovely, and the moſt belov'd of any in *Poland*, being inform'd with all our paſt Adventures and with the Motive which made us apply our ſelves to him, made us very ſenſible, from that very moment, that he took a great deal of Intereſt in our Concerns, and how much he deſir'd we ſhould rely upon him for the execution of our Enter-

He receives us very kindly.

Enterprise. "My dear Fathers, said he, "embracing us, being *French-Men*, Je- "suits, and Missionaries, as you are, you "need not question but I will be proud "to serve you: Whatever vexation you "have received from the *Muscovites*, by "the refusal of the Passage you desir'd of "them, I cannot be displeas'd with them, "for the trouble they have occasion'd "you, since it affords me an opportuni- "nity to serve you. As the only fa- "vour your Zeal requires, is to put you "in a way to reach *Constantinople*, assure "your selves, that I will get you thither. "If you have no business here, prepare "your selves to go to *Leopold* with me, "and there we will take all necessary "measures for the Jonrney you under- "take for the Glory of God.

We follow him to Leopold, *where he entertain'd us two Months, at his Palace.*

Tho' Father *Beauvollier*, and my self, were extreamly tired with the fatigues of our return, and stood in want of rest, we receiv'd new Vigour, upon the agreeable assurances our generous Protector was pleas'd to give us, and we follow'd him full of Joy and Confidence to *Leopold*, which is the place of his usual Residence.

As

As soon as we came there, he dispatch'd two Couriers, the one to the *Hospodar* of *Woldavia*, and the other to the Bashaw of *Caminiec*, who were best able to favour our Passage at that dangerous time.

He dispatches two Couriers to secure us a Passage from Poland *to* Constantinople.

Besides his Application to remove all the difficulties that stood in our way, he extended his care to our Persons, with an extraordinary kindness. Being sensible that we had suffer'd considerably in our last Voyage of *Muscovy*, he omitted nothing that was capable to restore us to our former Health, in order to enable us to perform that we were shortly to undertake.

We receive extraordinary marks of his kindness, during our abode with him.

He entertain'd us in his own Palace, in which he gave us a fine convenient Apartment, and would in no wise permit us to Lodge with our Fathers, that are settl'd at *Leopold*. We remain'd there about two Months, in expectation of the return of the Couriers; during which time, we sensibly discover'd the singular favour we had receiv'd from Heaven, in the Potent Protection of the incomparable Palatin of *Russia*, whose Holy Example serv'd as much to animate our Zeal for the Service of God, as his Eminent Qualifications,

to

to challenge our admiration of him.

Character of the Great General of Poland.

This Illustrious General, whose Heroick Actions have render'd his Name as formidable to the Enemies of the Faith, as venerable in all *Europe*, possess'd, to the highest degree, all the advantages of Mind and Body, that may concur towards the forming of an accomplish'd Heroe. His Air is Noble, his Port Majestick, his Heart Great, his Genious Incomparable, his Humour Agreeable, his Behaviour Charming; he is Learn'd, Curious, Magnificent, Liberal, Prudent in all his Military Expeditions, Undaunted in Danger, Bold in all his undertakings for the good of his Religion, and the advantage of the State.

But that which surpasseth all his Noble Qualifications, is, the solid Piety he professes, the which he joyns so admirably to the Functions of his Place, that he passes for the Bravest and most Religious Lord in *Poland*. He daily allows himself two or three hours for Prayer, he hears several Masses every Morning, he employs a considerable time in reading of Books of Devotion, he often participates to the Holy Misteries, and always disposes himself to that great Action, by a Rigorous Fast. Altho' he is a severe observer of Vertue, his Conversation is sweet and

and ingaging: He argues incomparably well upon all Subjects, insomuch that every body delights in his Conversation; he loves to be among the Learn'd, and is seldom without some about him. Above all, he delights in discoursing of Mathematicks and History. We have often had the honour to pass the best part of the Night with him, to observe some Constellations, and some Planets, with several fine Mathematical Instruments he sometimes employs. Besides all this, he has a very particular Respect for our King.

Having thus described some of the Vertues of the Illustrious *Jablonowski*, no body will be surpriz'd at the high Reputation, wherewith Heaven rewards his Merit, and has given him the most accomplished Family, that can possibly be seen. Besides, the two Palatines of *Plock* and of *Posnania* his Daughters, who are two Models of Vertue for all the *Polish* Ladies to imitate, he has three Sons, who, like their August Father, are the delights of all *Poland*.

The two first have already some of the most considerable employments in the Army, where they distingnish themselves, not only by their Bravery, and other excellent Qualifications, but also by their Regular Christian Behaviour,

for

for which they gratefully acknowled
themſelves indebted, in part, to th
good Education they have receiv'd in th
Colledge of *Lewis* the 14th. The third
who begins already to imitate his Brother
likewiſe promiſes much. The Wit an
Vivacity he diſcovers in his tender years
are infaliible ſigns of what he will prov
one day, after having received the ſam
Education with his lovely Brothers, whoſ
room he is coming to ſupply. I have ne
ver had the happineſs to ſee the Vertuou
Mother of thoſe Children; ſhe dy'd
little before my firſt arrival in *Poland*;
but by all the Commendations I hav
heard of her, and by what I have learnt
from the Incomparable Palatine, her Hus
band, I do not in the leaſt wonder a
the Vertue of their Noble Off-ſpring.

Endeavours are us'd, in vain, to make the Great General of Poland *Jealous of us.*

While we began to en
joy the ſweets, of the Po
tent Protection of our ge
nerous Benefactor, we were
inform'd, with a great deal
of trouble, that the Empe
rour's Envoy, I have alrea
dy mention'd, us'd all his Intereſt to
croſs our deſigns, and to create Jealouſies
about us. He was not ſatisfied with ha
ving refus'd us the Paſsports we had de
ſir'd of him, but he us'd, moreover, his
utmoſt endeavours, both by word of
Mouth,

Mouth and in Writing, to ruin our Credit with the Great General of *Poland*. Nay, more, he prevail'd with Persons of great Note to do the same. They did all they could to perswade him that we were dangerous Spyes; and publickly reported, that we had taken the exact Plan of the strongest places in *Poland*, to make a present of them to the Grand Seignior.

But all their attempts prov'd vain, the Person they went about to perswade, having too much Sence and Generosity to be impos'd upon by them. Notwithstanding their earnest Sollicitations, the Motives of which we did not discover till we came into *Moldavia*: We still receiv'd new favours from the great Palatin of *Russia*, who, far from forsaking us, daily loaded us with fresh Obligations, being fully perswaded that their Animosity against us was very ill grounded. He sufficiently testify'd, on all occasions, that his Sentiments were much more advantagious for us, than those they endeavour'd to inspire in him; and that he was very well satisfy'd with the uprightness of our Intentions, by the extraordinary care he took to secure us the Passage, which his Zeal for the Glory of God inclin'd him to procure for us.

The two Couriers, we had expected so long, being arriv'd with the most favourable

ble anſwers we could expect, the Great General thought it more proper for us to go by the way of *Moldavia*, than that of *Caminiec*, whether he judg'd the firſt leſs dangerous, or whether he did not confide ſo much in the Baſha, with whom he had no great acquaintance, as he did in the Hoſpodar, whom he look'd upon as his particular Friend.

God's Providence over us, in the Choice the Great General of Poland *made for us, in the choice of the way of* Moldavia, *inſtead of* Caminiec.

The Sequel ſoon made us ſenſible, that this determination was a very particular effect of the Providence of God over us: For ſoon after our arrival at *Yaſſy*, which is the Metropolitan of *Moldavia*, we heard that ſome *Armenians*, who had not been able to joyn us to paſs from *Poland* to *Conſtantinople*, had unfortunately met a Party of *Tartars*, near *Caminiec*, who had plunder'd them, and beaten them to that degree, that they remain'd half dead upon the ſpot.

His obliging care, to have us ſafely conducted to Conſtantinople.

Beſides theſe Judicious precautions, which teſtify'd the Zeal of our incomparable Benefactor for the ſucceſs of our Journey, he gave us many other ſenſible proofs of his goodneſs, before our departure.

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He did not only Equip us, and give us whatever was neceſſary to defray the Charges of our Journey, but he oblig'd us, moreover, to take one of his Servants along with us, to be our Guide and Interpreter as far as *Conſtantinople*, and a Guard of thirty *Moldavian* Troops, whom he charg'd not to leave us, until they had conducted us to the Hoſpodar. He writ to that Prince, and other Perſons who could facilitate our Journey, in ſuch a manner, that we were received every where, as if we had been his Children.

But as conſiderable as all theſe favours were, nothing made more impreſſion upon us, than the Tenderneſs and Affection he expreſs'd to us at parting: It wrought ſo powerfully upon us, that it was impoſſible for us to expreſs our gratitude to him, for all his extraordinary favours, otherwiſe than by our Sighs and Tears, to which this Noble Lord ſhew'd us that he was not inſenſible.

Having croſs'd Pokutia, *we arrive at the confines of* Moldavia.

Being thus loaded with the Liberalities of the great Palatin of *Ruſſia*, and accompanied by ſeveral of his Attendants, we croſs'd part of *Podolia*, and of *Pokutia*, and laſtly arriv'd at the Caſtle of *Jablonow*, from which the Illuſtrious Family of the *Jablonowski* derives its Name. There we

we took the Guard which accompany'd us to a ſmall City of *Moldavia*, call'd *Campolongo*, which the Great General has made himſelf Maſter of, ſince the beginning of the War between the *Poles* and *Turks*, to keep the *Moldavians* in awe, and to hinder them from making Incurſions upon his Lands.

We croſs the Foreſt of the Boukovines, *famous by the glorious actions of the Great General of* Poland.

Before we reach'd thither, we were oblig'd to engage our ſelves in the famous Foreſt of the *Boukovines*, the extent of which contains above forty Leagues, the ſame which has been made ſo famous by the great Victories the Great General of *Poland* gain'd there, ſome years ago over the *Turks* and *Tartars*, which came with numerous Forces, commanded by Sultan *Galga*, with an intention to make an Irruption into *Poland*.

The Paſſage of it is dangerous and uneaſie.

The Paſſage of the Foreſt is very difficult, the Roads are bad and narrow, and the Ground is ſoak'd every where by a foul Marſhy Water, which renders them almoſt impracticable. However, we were neceſſitated to paſs through it, and to follow thoſe oblique diſagreeable Roads, the end of which I thought we ſhould never have

have seen. But the illness of the Way was not the thing that troubled us most; the surprize of the Thieves alarm'd us yet much more: And as soon as we were got a pretty way into that horrid Solitude, we discover'd several Separate Bands of them; but our Conductors being known to them, their Companions no sooner perceiv'd them but they retir'd.

Thus we got safe out of the *Boukovines*, and enter'd into the Plains of *Moldavia*, where we Travell'd some time with more satisfaction, than we had done in the gloomy Forests we came out.

Description of Moldavia.

Moldavia is one of the Finest and Pleasantest Provinces in *Europe*. There are great Plains water'd by divers Rivers, the chief of which is the *Moldava*, which has turnings and windings, not unlike the *Seine*; and seems, throughout its whole extent, to carry Plenty every where. Those Waters would certainly render those Plains very Fruitful, and would contribute to make that Province one of the Richest in *Europe*, were it less expos'd to the Insults of the *Turks* and *Tartars*; but the Forces, that the one and the other of them continually send through it, to defend *Caminiec*, have destroy'd it so much, that it lies

lies unmanur'd in many places, for want of Inhabitants to Cultivate it, especially in the Eastern part, which confines to *Tartary*, where such of the Inhabitants that live in the open Country, are oblig'd to dig Lodges under Ground, to avoid the fury of those implacable Enemies of *Christianity*.

Our arrival at Yassy, *the Metropolitan of* Moldavia.

Having cross'd those Plains without any difficulty, we arriv'd at *Campolongo*, where we took a fresh Guard, which Conducted us with as much Fidelity and Success as the first, to the Metropolitan of *Moldavia*. When we came near to it, we sent our Interpreter before, according to our Orders from the Great General of *Poland*, to present our humble Respects to the Hospodar, until we were in a condition to do it our selves.

We really expected much from the Recommendations of the Grand General, and the Letters he had given us for that Prince; but yet had we been able to foresee the effect they were to produce, we should have begg'd that Palatin to moderate his kindness, and to spare us a little more. The *Hospodar*, who had more regard for the pressing Letters of the General, than for our Character of Religious, put no bounds to his Respects; and I question whe-

whether he could have done more to the Ambaſſadors of the greateſt Prince on Earth.

How were we receiv'd by the Hoſpodar.

As ſoon as he had notice of our arrival, he aſſign'd us a convenient houſe, and the ſame day he ſent us one of his Secretaries, to Congratulate our Arrival, and to let us know that he was impatient to ſee us. The next day he ſent us his Coach, and a Guard of fifty Souldiers, together with the Lord Chancellour's Son to be our Interpreter: We were Conducted in this manner to his Palace, where the *Hoſpodar* expected us. All the Militia was in Arms in very good order, from our Lodgings to the Court. Being alighted, we found two Gentlemen who tarry'd for us to lead us to the Audience. They lead us under the Arms up a pair of Stairs of about thirty ſteps, and ſo into the great Hall, where the Barons of the State did commonly Aſſemble. There were a great many of them there at that time; we ſaluted them as we paſs'd along, and then went up to the Prince's Cloſet, at the Door of which we met the Maſter of the Ceremonies, who introduc'd us.

The Converſation we had with him.

As ſoon as we appear'd, the *Hoſpodar* aroſe from his Throne, and ſtept forward

to

to receive us. He entertain'd us with all the Civility imaginable, above two hours long.

We made our Compliment to him, to which he anſwer'd in a very obliging manner; after which, having commanded us to ſit down, he turn'd the Converſation upon the Conqueſts of our King, of which we gave him a particular account, wherewith he was very much delighted, as it appear'd by the obliging words he ſpoke to us, as we were going; ſeeming then to have forgot his Rank and Dignity, *Dear Fathers*, ſaid he to us, *ſince the King, whom you have the honour to belong to, and under whoſe Influence you are going to Preach the Goſpel to the utmoſt extremities of the World, is ſo accompliſh'd a Monarch, that he challenges admiration from all the Earth, I beg your Friendſhip as a Favour, that I may have the ſatisfaction, for the future, to reckon among my Friends two Subjects, and two Mathematicians, belonging to ſo great a Monarch.*

We did not expect to receive ſuch honours at that Prince's Court; and though we had foreſeen it, we could not have avoided it, conſidering the great Recommendations he had receiv'd from the Great General of *Poland*, who had written to him, and to all the Officers of his Acquaintance, to receive us like his own

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Children, and to be as tender of us as of his own Eyes.

The true Motive that induc'd the Hoſpodar *to receive us as he did.*

It was the *Hoſpodar*'s Intereſt to receive us as he did, thereby to cover the Conſpiracy he was framing againſt *Poland*, the which we diſcover'd ſoon after our arrival, notwithſtanding all their precautions to keep it from our knowledge. I will relate the reality of this Intrigue in few words, the which this Envoy *Jerowski* deſign'd to keep us ignorant of, by oppoſing our paſſage through *Moldavia*.

Conſtantin Cantemir Hoſpodar of *Moldavia*, being conſcious of the piece of Treachery he had been guilty of four or five years ago towards the King of *Poland*, fear'd with reaſon, that ſhould his Territories once be ſubjected to that Crown, the King would be reveng'd of the infidelity he committed during the Campaign of *Budziac*: He had promis'd the King, who advanc'd as far as *Jaſſy*, the Metropolis of his Territories, to take an Oath of Allegiance to him, and ſolemnly to acknowledge his dependancy on *Poland*, and to ſupply his Army with all neceſſary Proviſions: But while he amus'd that Prince within a League of the City by the Deputies he continually ſent to him, he fled another way with the Inhabitants, who carry'd away whatever they could remove.

The King enter'd the City with his Army, which committed great Spoils there, and reduc'd it to the miserable Condition in which we have seen it.

The Emperours makes Propositions to them, to put themselves under Protection of the Government.

This violence of the Souldiers, tho just, contributed very much to incense the *Moldavians* against the *Poles*, and particularly a considerable number of *Grecians* who are the chief Boyers of that little Court. They willingly hearken'd to the Propositions that were made to them from the Emperour, by a Deputy who was sent thither on purpose, and they promis'd each other an inviolable secrecy, which they swore upon the Holy Gospel. The *Hospodar* oblig'd the Illustrious *Miron* Lord High Chancellour of the State, to take the same Oath, altho' both he, and all his Family, and the Great General of *Moldavia* his Kinsman seem'd very much affected to the Interest of *Poland*; but he could not oblige him to Sign that Treaty, without reiterated menaces of cutting off his Head, and to extirpate his Family, which is the most considerable in that Province.

Articles of the Treaty between the Emperour, and the Hospodar.

This Treaty, which had been lately concluded, and which all the *Boyars* had been oblig'd to Sign, consisted of five Articles.

I. *The*

I. *The first was, that* Moldavia *should be under the Protection and Dependancy of the Emperour, for which the* Hospodar *should be oblig'd to pay him a Tribute of Fifty Thousand Crowns.*

II. *The Second, That the Emperour should furnish him a sufficient Body of Men to force the* Poles *out of* Campolongo, *and other Places of* Moldavia *in which they kept Garrisons, and that he should assist him, whenever he should be ingag'd in War against* Poland.

III. *The Third, That the said Emperour in his Treaty of Peace with the* Port, *should oblige the Grand Seignor to set the* Hospodar's *Eldest Son at Liberty, whom he kept as an Hostage at* Constantinople.

IV. *The Fourth, That the Principality of* Moldavia *should be Hereditary to the Descendants of the* Hospodar.

V. *The Fifth, Finally, that the Emperour should allow the Schismaticks the free Exercise of their Religion, and that he should never press the* Moldavians *to be re-united to the Roman Church.*

The Agent who manag'd this Treaty, is concern'd at our Arrival.

This Treaty was just concluded when we arriv'd at *Jassy*, and the Agent who had been imploy'd about it, was very much concern'd at our coming there, lest we should disabuse the Court from all the false Reports he had spread against *France*, to gain his Ends the better. And indeed we did so, even before we had heard any thing about the Treaty, and discover'd the falsity of the News he had spread that the *French* had been totally Defeated near the *Danube*, thereby, as he thought, to give a greater Idea of the Emperour's Power.

We had the satisfaction to see that Court absolutely undeceiv'd in what related to *France*, during our short abode there, and to inspire them with Sentiments very different from those they had before our Arrival. And this without doubt was the Reason which induc'd the *Hospodar* to treat us yet more respectfully, and with greater kindness at our last Audience, than he had done at the first. I am apt to believe that his Proceedings at that time put him to a great loss at present: But the Evil is done, and I doubt it will not be long before he finds the effect of it, and that the *Polanders*, or the *Turks*, to punish him for endeavouring to withdraw from under their Dominions, will totally ruine that wretched Principality, the

which

which without having had any War, is at preſent the moſt ruinated Province in *Europe*.

The *Hoſpodar* detain'd us a Week at *Jaſſy*, for the expediting of the Letters and Paſsports we wanted to go to the *Seraſquier*, who was Incamp'd upon the *Danube*, on the Confines of *Moldavia*, We receiv'd them at laſt at the coming out of the laſt Audience the *Hoſpodar* was pleas'd to give us, with the Ceremonies that were us'd in the firſt.

The Hoſpodar *gives us Letters and Paſsports for the* Seraskier *of the* Turks.

While we were imploy'd about our departure, we receiv'd with a great deal of joy, a Letter from the Great General of *Poland*, which ſatisfy'd us, that he had not forgot us during our abſence, and that he preſerv'd the ſame tenderneſs for us, which he had formerly given us ſuch ſignal proofs of. Altho' it proceeded from a Heart a little too prepoſſeſs'd in our Favour; I cannot forbear incerting it here, to avoid the juſt reproaches I ſhould be liable to, ſhould I ſuppreſs any of the Favours we have receiv'd from that Great Man, who has put no bounds to his kindneſs towards us: It was conceiv'd in theſe terms.

Before our departure from Jaſſy, *we receive a Letter from the Great General of* Poland.

Reverend Fathers,

A Copy of his Letter.

I *Want words to expreſs my grief for your abſence, and I ſhall never be at reſt until I receive certain news of your ſafe arrival at* Conſtantinople. *I am over-joy'd to hear that you are ſafely arriv'd upon the Confines of* Moldavia, *and that my Men have perform'd their Duty by the way. God grant you as proſperous a Journey, not only to* Conſtantinople, *but alſo into* China. *I ſhall not be wanting on my part to make it my earneſt requeſt to him, and to intreat him to preſerve you, and to proſper your Great and Pious Deſigns. Your Acquaintance, the kindneſs that engages me to you, and the Confidence you repos'd in me, in making your application to me, will never be rac'd out of my Mind and Heart: I am very ſorry I could detain you no longer, and that I could no longer enjoy the ſatisfaction I receiv'd in your Company. I ſhall eſteem my ſelf very happy, in the Sequel, to find an occaſion to do you more conſiderable Services, than thoſe you have hitherto deſir'd of me. You will oblige me infinitely to let me hear from you as often as you can: In the mean time I deſire you to remember me ſtill, eſpecially in your Holy Sacrifices, together with all my Family; and I do particularly recom-*

recommend to you the Soul of my Wife of Bleſſed Memory. And aſſure your ſelves that no body can be more than I am

Your moſt Humble

and moſt Obedient Servant

JABLONOWSKI.

Palatin of *Ruſſia*, and Great General of *Poland.*

We croſs the remainder of Moldavia, *and arrive at the* Turkiſh *Camp.*

The Conſolation we receiv'd by the generous aſſurances the General of *Poland* gave us, of the continuance of his kindneſs, ſupported us in all our Journey. We departed from *Faſſy* with the Convoy the *Hoſpodar* gave us, and after four days March we arriv'd at *Galatz*, which is a ſmall Town Situate upon the *Danube*, where we found a Bark ready, which conducted us ſafe to the *Turkiſh* Camp, which was about 5 hours diſtant from thence.

As ſoon as the *Seraskier*'s Lieutenant receiv'd notice of our arrival, he aſſign'd us a Houſe in the neareſt Burrough to the Camp, and ſent ſome *Janiſſaries* to ſecure us a-

gainst the injuries we might have receiv'd from the Souldiers of the Army. He us'd us thus Civilly, because he had been inform'd by our Convoy that we were *French-men*, and that the King had done us the Honour to send us with the Quality of his Mathematicians.

The Seraskier *gives us an Audience.*

The next day the *Seraskier* from whom we had desir'd an Audience to deliver the Letters we had receiv'd from the *Hospodar*, sent us a *Chaoux* follow'd by three *Janissaries*, with two *Turkish* Horses Richly Harnass'd, to conduct us to him, and thereby to evidence the great Respect the *Ottomans* bear to our Great Monarch.

As we had been oblig'd to disguise our selves, to pass more securely through all those Schismatical Infidel Countries, where our Cloathing would have expos'd us to many affronts, we found our selves once more engag'd to play a part that did not please us, the which we retain'd no longer, than while we judg'd it proper to advance the Work of God, which we had undertaken.

We went in State, being conducted by the General's Officers to deliver the Letters we had receiv'd from the *Hospodar* of *Moldavia*. The *Seraskier* who expected us under his Tent, surrounded by all his *Icoglans* Richly

Richly attir'd, receiv'd us with an air altogether grave and serious, according to the Custom of the *Turks*, and having answer'd our Complement pretty civilly, he told us that he had order'd his *Kiaia* to give us satisfaction in what we had to propose to him. We were better pleas'd with the reception of this Lieutenant of the *Turkish* Army, than with the *Seraskier*'s. Although he was a *Grecian*, and an Apostate, he treated us with all the Civility imaginable: He presented us at first with the usual Liquors, and Perfumes; he was very well pleas'd with our Letters of Mathematicians, and having some Skill himself in Geometry, and Astronomy, he oblig'd us to entertain himself a considerable time, and propos'd some questions upon those Matters to us.

We Visit his Lieutenant.

While we were imploy'd in explaining them to him, a young Man enter'd his Tent in great heat, who having kiss'd his Vest, deliver'd some Letters to him from the *Seraskier*, that had been intercepted some days before near *Kaminiec*, the which he had receiv'd that very moment. They had been taken from a *Polander*, disguis'd like a *Tartar*, and they having observ'd a Crown in the Seal, imagin'd streight that they came from the King of *Poland*, and that we

A vexatious Adventure, which happen'd to us in the Turkish *Camp.*

we, who were lately come out of that Prince's Territories, would undoubtedly know the Contents of them.

The *Seraskier*'s Secretary, who was a wretched Renegado, came into the Tent where we were, with this wicked ſuppoſition, and ſhew'd us thoſe Letters, and would needs have it that we were acquainted with the Secret that was hid under Ciphers which he did not underſtand. He us'd his utmoſt endeavours to diſcover the Myſtery thereof, he put ſeveral odd queſtions to us, and forgot nothing that he thought might put us to a loſs. However, we clear'd our ſelves, notwithſtanding all his Malicious Interrogations, and having acquainted the *Kicia*, how much our profeſſion was oppos'd to all Worldly Intrigues, which we had long ſince forſaken, to apply our ſelves intirely to the Service of the true God; we told him, to diſabuſe him quite, that thoſe Letters came from the King our Maſter's Ambaſſadour in *Poland*, and that they were written to him that he was ſending to the Port, who would be very much ſurpriz'd to hear that the Courier who carry'd them had been thus unjuſtly ſtop'd. We acquainted him at the ſame time, in preſence of the Secretary, with the difference of the Coronets that are us'd in *Europe* upon Coats of Arms, and explain'd to them in general the manner of uſing Cyphers, which they ſeem'd very well pleas'd with;

with; and it also made them sensible that it was impossible for us to unravel the Mystery of the Cyphers they saw, which caus'd so much jealousie in them.

The Turks being jealous of us, confine us.

However, notwithstanding they seem'd satisfy'd with our Sincerity, this unhappy Adventure created a thousand suspicions in them to our disadvantage; but whereas our Letters of Mathematicians had gain'd us some credit among them, they caus'd us to be conducted back to our house, in the same Order we came from thence; altho' at the same time, to be the more sure of us, they gave us some new *Janissaries*, and order'd them to have a watchful eye upon us, and not to suffer any body to speak to us.

Some Renegadoes being troubled in mind, come to us by stealth.

This precaution did not hinder some Renegadoes, whom the News of our arrival had check'd, to come to us by stealth; and whereas they seem'd exceedingly concern'd at the unhappy Condition in which they were oblig'd to live, after their having basely abandon'd their Religion, we endeavour'd to encourage them, and perswaded them to take such measures as were necessary, to draw them out of it as soon as could be. The *Turks* themselves being mov'd by a certain Curiosity, often deceiv'd the assi-

duity

duity and vigilance of our Guards: We had ſeveral Conferences with them about Religion; which convinc'd us, that it was a vulgar Erour to believe, that a *Mahometan* never enters into any Diſpute; and that it is not lawful for him to propoſe any doubt in caſe of Religion, tho never ſo deſirous to inform himſelf of the truth of that which he profeſſes, and to know thoſe, that are oppoſite to it.

In the mean while, as we heard nothing from the Chiefs, and that we were ſtill kept very cloſe, tho' otherwiſe we receiv'd no other ill treatment from them, we deſir'd a new Audience from the *Kiaia*, to know what Reſolution had been taken in our Caſe. He receiv'd us as kindly as at the firſt time, and having Diſcours'd us above four hours, upon ſeveral Mathematical Queſtions, he aſſur'd us that they only tarry'd for the return of a Courier, whom they had ſent to the Grand Viſier to diſmiſs us, ſince they durſt not permit us to go any further, without leave from him.

However, this was only a put-off, and had we tarry'd until the return of the Expreſs, whom they pretended to have ſent, we ſhould have tarry'd long enough in their Camp; but the Abbot *Girardin* having been inform'd by a Spy, how we were us'd by the *Turks*, complain'd to the Grand Viſier about it,

it, who order'd us to be put at Liberty again, after five Weeks Confinement.

The Seraskier releases us by the Grand Visier's Order.

The *Seraskier* having receiv'd Orders by an Expreſs to releaſe us, had no ſooner acquainted us with the Orders he had receiv'd from the *Port*, but we immediately croſs'd the *Danube*, and inſtead of going through *Romania*, where we fear'd ſome new Adventure, we Embarqu'd upon that River for *Kili*, which is a little Town of the Lower *Arabia*, where we were aſſur'd to meet with a *Saique* ready to Sail for *Conſtantinople*.

In going down towards the Mouth of that River, we met a Bark, which carry'd the Pay of the *Janiſſaries*: This Encounter prov'd advantageous to us: for one of them who had undertaken to conduct us thither, made the more haſt, in order to return time enough to receive his pay.

As ſoon as we came thither, the Patron of the *Saique*, being inform'd of our deſign, came to offer us a place aboard his Veſſel, we agreed about our Paſſage, and diſpos'd our ſelves to go away the next day, he having aſſur'd us that he would tarry no longer. He kept his word punctually, and weigh'd Anchor at the appointed time, and having reach'd the Mouth of the *Danube*, we tarry'd a whole day there for a favourable Wind, to ſet out to Sea.

In

One makes a stop at the mouth of the Danube.

In the mean time our Captain and his Men remain'd upon the Watch all Night for fear of being surpriz'd by the *Cossacks*, who often come to that place, there to insult the Ships they can attack with advantage: To this end they straggle up and down in light Sloops, that are so little, that they cannot contain above one Man: They are cover'd at top by a well stretch'd Leather, which hinders the Water from getting into them; a *Cossack* sits in the middle of it with a pair of Oars to guide himself, and has his Arms by him to Combat in case of necessity. A hundred of those small Boats sometimes surround a Ship, in order to make themselves Masters of it; and thus one is often expos'd to be surpriz'd by those dangerous Pirates, unless one be in a Condition to make a good defence, and stand continually upon ones Guard.

The Cossacks *come sometimes in small Boats, to attack the largest Ships.*

We reach the Black-Sea.

The next day a North East Wind arising, soon carry'd us in open Sea, which cannot be done easily, by reason that the *Danube* being very shallow at the Mouth of it, it must be continually sounded, and great care taken to avoid the Banks of Sand that are very dangerous, as we found it soon after our having weigh'd our Anchors. The third

third day of our Navigation, towards night we discover'd the Coast of *Asia*, and perceiv'd the Beacon that stands at the Entrance of *Bosphorus*: but whereas it was night we were oblig'd to tack about for fear of stranding somewhere or other.

We discover the Beacon of the Black Sea, after three days Navigation.

This Precaution seem'd really necessary, but yet it had like to have cost us our Lives; for while the Men were imploy'd about it, the Wind and the great Sea, against which the *Turks* know not how to defend themselves, agitated our Ship to that degree, that we were upon the point of being Shipwrack'd, but every body put a hand to work not to be lost in the Port; we pass'd all the Night in that agitation and fear, and it prov'd the worst that ever I pass'd in my Life.

The Pilot's want of Experience exposes us to the danger of a Shipwrack.

However, we continu'd to steer our Course the next day at break of day, and being got happily into the *Canal*, we discover'd the Great and Famous City of *Constantinople*, the Prospect of which is incomparably fine. We advanc'd as far as the Port of *Galata* to dis-imbark, and being come a-shoar, we went directly to the Jesuit's House.

Our arrival at Constantinople.

We

We tarry there for Monſieur de Chateau Neuf *the King's Ambaſſadour at the Port.*

We were inform'd there with the arrival of Monſieur *de Chateau Neuf* at *Gallipoli*, where he was ſtopt near three Weeks by contrary Winds. We were oblig'd to tarry for him, to deliver ſome Letters of Conſequence to him, from the great General of *Poland*, and to obtain an Order by his means from the *Caimacan* of *Conſtantinople*, for the ſafety of our Paſſage into *Perſia*.

A new accident ſtops our Project.

Having obtain'd it, and being almoſt upon the point of our departure, I was unfortunately ſeiz'd for the third time in leſs than a year, with a cruel ſpitting of Blood, which broke all our Meaſures, the Phyſicians and our Fathers obliging me to go back into *France*, to endeavour my Cure.

While the Ship, that was to carry back Madam *de Girardin*, after the deceaſe of the late Ambaſſadour her Husband, was preparing to go away, I employ'd the little time I had left, to prepare my ſelf alſo: At that time above Six Score Chriſtian Slaves Saved themſelves, one of which had the Confidence to fling himſelf on board our Ship before the face of his Aga, who was paſſing by in a ſmall Boat: On the 23*d* of *October* we hois'd our Sails, the Ambaſſadrice, and the Abbot *Girardin* her Brother-in-Law being come

come on Board, who were receiv'd with the discharge of all the Cannon, which eccho'd throughout the whole *Bosphorus*.

The Captain's Orders for the Regulation of their Course.

Whereas the Man of War call'd the *Adventurer*, which was to carry us, had engag'd to Convoy a Bark and a *Tartane* which were going back into *France*. They weigh'd their Anchors as soon as she, having first receiv'd the following Orders from our Illustrious Captain for the regulation of their Course, and for what they were to do in case of a Combat, *Viz.*

In case the Adventurer *prepares for a Combate, he shall signifie as much by a Blue Pennant under the fane of his Main Mast, whereupon both Ships shall likewise prepare for it.*

In case the Adventurer *thinks fit the two Ships should go before him, he shall put a White and Red Pennant under the fane of his Mizen Mast, in which case they shall place themselves in a file before him, and when he shall remove it, they shall return behind him as before, and Sail like him.*

In case he would have them to remain under the Wind, he shall put out a Blue and White

White Pennant at the end of the Yard of the great Scuttle.

In case he would have them keep above the Wind, he shall place a White Pennant under the fane of the Top-gallant.

In case he would have the Masters to burn their Ships, and to come on board of him with their Sloops, he shall signify as much by placing a Red Pennant at the end of the Main Yard.

In case he would have them to look out for a Neighbouring Harbour, he shall put out a white Streamer at the end of his Mizen Yard.

When he shall desire to speak with the Bark, he shall put out a Blue Pennant at the end of his Ancient-Staff, and his Flag in the same place, to call the Tartane

All things being thus dispos'd, and the Signals as aforesaid given, we pass'd the Seaven Towers at the beginning of the Night with a good Northerly Wind, the which blowing briskly, we soon cross'd the Sea of *Marmora*, and the next day being the 24*th*, we reach'd the Canal of *Gallipoli* betimes. We met the *Ottoman* Fleet there at

at an Anchor, compos'd of Eleven Great Ships only, in the middle of which appear'd the Ship of Captain *Paul* a Famous Pirate of *Legorn* very much disabled, who having fought some days before like a Lyon against the *Algerines*, and *Turks* together, was at last oblig'd to yield to their numbers, and to surrender after an obstinate Combat.

An Officer is dispatch'd to the Captain Bassa to agree about the Salutation.

As soon as we perceiv'd this Fleet, we sent out an Officer of the Ship to the Captain Bassa, to agree about the Salutation: but that General having answer'd that the Grand Seignior's Ships never return'd any Salute while they lay at an Anchor; we pass'd by without any Ceremony on either side, and we came immediately over against the Old Castles, where we were oblig'd to Anchor, to tarry for the *Tartane*, that had not been able to follow us. We pass'd the night very quietly in that place, and the next day being the 25*th*, we set Sail again about Nine in the Morning with a fair Wind. We Saluted the Old Castles as we pass'd by with five Cannon shot, to which they answer'd with nine sharp: We did the same passing by the two new ones, which answer'd with as many Shot as the former.

The Castles of the Dardanella *are not so strong as they are reported to be.*

I am now very sensible that I was in a very great Errour, when I imagin'd, that those Castles were impregnable: Nothing can be more simple than those Forts; the which, excepting some Ramparts, have nothing that can defend them. The truth is, there are some large Pieces of Cannon in them, the effects of which appear'd to me very inconsiderable. The rebounds of the Boulets of the Old Castles indeed reach'd far beyond the middle of the Canal, but those of the last could hardly reach it. What should hinder eight or ten great Ships, that may easily pass there upon the same Line, from covering themselves on the Flanks on both sides, with other Ships, and from Steering their Course as far as *Constantinople*? See Mons.r Du Vignau's Stat. of ye Ottoman Power in 1688. page 150.

We pass over against Tenedo, Troy, Metelin, *and* Schio.

As soon as we got out of the Canal, of which those four Forts defend the Entrance, we discover'd the Isle of *Tenedo*, together with the City that bears the same name, without being able to observe any particular thing there, or in the Famous City of *Troy*, which stands opposite to it. *Virgil* tells us more of it in his Verses, where he describes the ruines of it, than we could find by our Eyes. The Wind continuing to blow briskly, we soon after

after discover'd the Isle of *Metelin*, and having during the Night pass'd the Golf, one must pass, steering one's Course towards *Smirna*, we found our selves the next day over-against *Schio*.

The Wind becomes contrary.

The North Wind having forsaken us there, we had a Calm for three or four days, which was follow'd by a South-Westerly Wind, which being directly contrary to us, we try'd in vain to reach the Canal that lies between the Isles of *Schio* and *Ipsera*; and, the Sea being very rough at the same time, we were oblig'd to steer above those two Isles, in order to reach the Port of St. *George* of *Schirro*, where we thought fit to put in for considerable Reasons.

The ill weather, and the fear of a Plague, obliges them to put in at St. George of Schirro.

Having lost two Passengers since we embarqu'd, and being fearful of a Contagious Distemper among our Men, by reason of some Plague-Sores that had been observ'd about one of those that dy'd, Monsieur de la *Roque-Perin* our Captain resolv'd to Anchor in the Port that is form'd by that Island, in order to cause his Men to be visited, and to ease the Ambassadrice, who was very ill by continual Vomitings occasion'd by the tossings of the Ship.

We

We enter'd happily into it, and having found a good ground, we drop'd our Anchors, and undesignedly allarm'd a small *French* Bark that likewise Anchor'd there. However, we put out our Colours to reassure her, but she looking upon it as a Snare to catch her, durst not draw near us. While time was allow'd her to satisfie her self who we were, the Commissary of our Ship was sent on Shoar, to get some Provisions, by reason that ours began to fail. Some Officers follow'd him to divert themselves with Hunting: In the mean while the Patron of the Bark, which we had discover'd to be *French* by her Colours, which she hung out having descry'd ours, not coming up to us, like the other Ships that had follow'd us, we sent a Sloop to her to mind her of her duty. Whereupon the Patron immediately weigh'd Anchor, and having Saluted our Ship in passing by her, he came on Board to Salute our Captain, who straight caus'd a Strapado to be prepar'd for him, for having tarry'd so long to submit to the King's Colours. But my Lady Ambassadrix obtain'd his Pardon, and he came off with the fear.

A fatal Accident happen'd to the Commissary of our Ship.

The same day about Eight at night the Hunters being come back from the Village of St. *George*, brought us the news of the fatal death of our Commissary, who was kill'd by

by one of our Store-keepers, who ſhot him in the Right Shoulder, of which wound he dy'd upon the Spot. This Accident ſtop'd us longer than we had deſign'd; for whereas our Captain was reſolv'd to ſecure the wretch who had committed the Murther, and had made his eſcape, he thought fit to ſend an Officer a ſhore, with a Company of Souldiers, to Summon the Chief Magiſtrate of the Village to uſe his utmoſt Endeavours to ſecure the Murtherer, thereby alſo to oblige his Iſlanders to deliver him into his hands. The ſaid Officer and his Men arriv'd two hours before day at the Village, the Inhabitants whereof, were terrify'd at the Ringing of the Allarum-Bell, and at the ſight of our Souldiers. Five or Six Hundred *Grecians* diſpers'd themſelves immediately in all the parts of that ſmall Iſland, and at laſt found the unhappy Fugitive, who being brought back to the Ship, was put in Irons, until he could be Try'd in due form.

We put out to Sea, and go to Anchor near Argentiere, *to enquire the* Algerine *Fleet.*

While ſome were imploy'd in ſearch of him, the deceas'd was Bury'd on the Sea-Shore, near a little Chappel, built as 'tis moſt likely, by the Inhabitants of the Country: After which we weigh'd our Anchors, and put out to Sea with a favourable Wind, which in a ſhort time enabled us to double the *Golden Cape*, and to diſcover the

Iſle

Isle of *Argentiere*, where we Anchor'd, in order to inquire about the Fleet of *Algier*, which we had all along been in dread of, not having as yet been able to hear any thing about the Conclusion of a Peace, between that Republick and *France*.

We meet the Venetian Fleet

We remain'd two whole days in that Road, and could not put out to Sea until the Second of *November*, upon which, being favour'd by a fair Wind, we pass'd by the Isles of *Sapienza*, having met the *Venetian* Fleet by the way, Steering towards *Coron*: having pass'd the Golf of *Venice*, we discover'd the point of *Sicilly* towards night. However, we were somewhat disquieted all Night, about a Fire we perceiv'd at a distance; some imagin'd it was the Lanthorn of a Ship that Conducted some Squadron, which oblig'd us to stand upon our guard, and to prepare our Artillery in case of need: Others on the contrary affirm'd, that this Fire proceeded from *Mount Gibel*, which was within ken; but the next day we discover'd the falsity of our Conjectures, when we came over against the Cape of *Passaro*. The *Spaniards* keep a Garrison there in a kind of Fort, which they have built for the security of the Coast, and as soon as they discover any Ship, they are oblig'd to light Beacons from space to space, to warn the Country People to precaution themselves

themſelves againſt the Pirates that land but too often there.

While we doubled that Cape, *M. de Perſin* put on the Signal to give notice to the Barks, and the *Tartane* to draw near to his Ship, to be in a poſture of defence, in caſe the *Spaniſh* Gallies ſhould appear. Some time after we diſcover'd the Iſle of *Maltha*, which lies about 20 Leagues from Cape *Paſſaro*. We met with a Storm in that place, which was follow'd with ſome Whirlwinds, and great Claps of Thunder, after which the Wind becoming favourable to us, we advanc'd as far as the Iſle of *Panteleria*, which notwithſtanding the ſmallneſs of it, yields very conſiderable Revenues to the *Spaniards* who are Maſters of it. We remain'd two days in ſight of that Iſland, being ſurpriz'd by a great Calm there, occaſion'd by the extraordinary heat of the weather; but a Southerly Wind happily ariſing, we continu'd our Courſe, and ſoon after diſcover'd the Cape of *Bonæ*.

We paſs over againſt Maltha.

It is a point of *Africk* where there is no Fort, but thoſe of *Tunis* keep a Beacon there for the ſecurity of their Ships, and of the Inhabitants of the Country, which a *Maharbou* or *Dervich*, who makes Penance there, takes

Precautions of thoſe of Tunis *to defend their Coaſts.*

care to kindle, to give notice, by as many fires as he makes, of the number of Sails he discovers.

On the left hand of this Cape, stands the Fort of *Galipa*, scituate upon a very high narrow Promontory, almost inaccessible, where the Cannons that are very numerous, are capable to defend the place from all parts, and to hinder the approaches of the Enemy. While we were considering all this, the South-East-Wind encreas'd to that degree, that we did run about three Leagues an hour, and we soon lost sight of the Isles of *Sembrow*. Had it continu'd, we had soon come within sight of *Sardinia*; but about Midnight it turn'd to North-West, and tormented us strangely all the remainder of the Night.

We are oblig'd to put into Barbary *by stress of Weather.*

This tossing and rowling of the Ship which agitated us by turns, discompos'd us extreamly, and the Contrary Winds, which from time to time occasion'd Whirlwinds, took from us all hopes of doubling the Isles of St. *Peter* so soon as we had expected, and the Wind still rising more and more, insomuch that we could no longer resist it, we were oblig'd to put into *Barbary*, which we did on the 14*th* of *November*, and dropt our Anchors over against *Portofarine*, which is a pretty good Haven, and where the small City of the same

ſame name, is pretty well Situated to ſhelter Ships from the great North-weſt, and Weſterly-Winds. It is built at the foot of a high Mountain, upon a Peninſula, where the Ships may Ride ſecurely. It belongs to thoſe of *Tunis*, whoſe Capital City is not above 7 Leagues from thence, and there is no other way to it but through *Goletta*, where the Famous City of *Carthage* formerly ſtood; from whence you enter into a fine Lake, upon which *Tunis* is Built.

The North-Weſt-Winds, which the *Provencals* call *Miſtral*, oblig'd us to remain in that Road the 15*th*, and 16*th*. However we did not remain idle there: Some of our Men went into a ſmall Iſland, where while ſome were ſhooting Pidgeons, which were very plenty there formerly, others imploy'd themſelves in Fiſhing with Succeſs. They took a Sea-Calf, which they wounded with Fire-Arms, and then made an end of him with Stones. The Fleſh of it not being eatable, they only took the Skin to make Muffs and Pouches with it. They brought it aboard with the Head fix'd to it. The Skin was about the largeneſs of a ſmall Oxe's Hide: The Hair of it was extraordinary thick and ſmooth, blackiſh at the top, with two large whitiſh ſpots under the Flanks, it had no ſign of a Tail, and the four Extremities were limited with the four

A Sea Calf is taken.

Finns, which this Animal equally uſes in the Water, and on the Shoar, where it often ſpoils the Vines. Every one of the Finns was arm'd with five pretty large black Nails. The foremoſt appear'd conſiderably, whereas the hindermoſt were hardly ſeen, being cover'd with the Skin, and much ſmaller than the firſt. The Head reſembles that of a Lyon, or a Leopard, excepting only that you can ſee no Ears it has. I us'd my utmoſt Endeavours to diſcover the Conduit of Sound, and could not diſcover it until I had laid the head quite bare, and then I perceiv'd two ſmall hairy Conduits, within three or four fingers breadth of the Eye, which abutted to two little holes almoſt imperceptible, which I diſcover'd with a Probe upon the Skin. Its Tongue is very ſhort and thick, the Jaws and Noſtrils are like a Bulls, whoſe Bellowing it imitates exactly, as I was told by thoſe who took it, and heard it as it was ſtrugling for Life.

While we were thus agreeably imploy'd in our Ship, we diſcover'd four Sail coming from behind the point of the Mountain which covers the Road where we had Anchor'd, which frighten d us at firſt; but we ſoon recover'd our fright, ſeeing them keep very cloſe to the Shore; whereby we found that they were only Privateers. And indeed it was only a Squadron of four ſmall Ships belonging to *Tunis*, which were going to *Porto-Sarino*,

Porto-Sarino, with a Prize they had taken, which our *Adventurer* would have regretted Eternally, had he not been Inform'd ſoon after, that a Peace was concluded with *Algier*.

Mezzomorto is taken by four Privateers of Tunis.

We heard the next day that *Mezzomorto* Dey of *Algier* had paſs'd before us in one of thoſe four ſmall Ships. A Sedition among his People, had oblig'd him to flie in a little Bark, in which having been ſurpriz'd near the Golf of *Palma*, by thoſe four *Brigantines* that were Cruiſing thereabouts, he was carry'd to *Porto-farino*, and from thence to *Tunis*, where he was kept a while.

We reach Sardi ia, *and Anchor before* Cagliari.

The next day being the 17*th* of *November*, we put to Sea again with a S. W. Wind, and continu'd our Courſe towards *Sardinia*, after having diſcover'd the Iſle of *Guerite*, otherwiſe call'd *Fratelly*, by reaſon of two ſmall Points that are diſcover'd from afar. At Night the Wind fail'd us, and then turn'd againſt us to a North Weſt: However, we ſtill endeavour'd to continue our Courſe, and notwithſtanding a great Sea that tormented our Ship exceedingly, we made a ſhift to reach the Cape of *Poule*, near the Gulf of *Cagliari*.

We were oblig'd to tarry all the Night at the Cape, for fear of coming too near the

ſhoar. The next day betimes we advanc'd into the Gulf, there to Anchor and to refit our Ship which was much diſabled by the preceeding days Wind and Sea.

Strange Adventure of Mezzomorto's *Wife.*

While our Men were imploy'd in refitting our Ship, the City of *Cagliari* which ſtood before us, made us reflect on the diſmal Adventure of *Mezzomorto*'s Wife, the ſame who paſs'd before us two or three days before. That Queen was Daughter to the Preſident of *Cagliari*, who was ſending her under the Conduct of one of her Brothers into *Spain*, there to be Marry'd to one of the Grandees of the Kingdom. They were no ſooner got out of the Port, but they were ſurpriz'd by the *Algerines*, who having taken them without any difficulty, carry'd their Prize directly to *Algier*. The young Slave pleas'd *Mezzomorto*, who omitted nothing on his ſide to gain her. She made uſe of that Dey's kindneſs for her to obtain leave for her Brother to go back to *Sardinia* there to fetch their Ranſom, which that Prince granted her; but ſtill without diſcontinuing his purſuits, againſt which this Generous Heroin defended her ſelf bravely. Finally, the Brother came back, after ſome Weeks abſence, and paid the Ranſom that had been agreed on, for his Siſter, and for himſelf; which being done, this young Maid, who

till

till then had expreſs'd ſo much bravery of Mind, ſeeing the Ship ready to ſet Sail, chang'd her reſolution all of a ſudden, and turn'd *Mahometan* to Marry the Dey, who is at preſent as well as her ſelf, Chaſtiz'd for her Infidelity, and his Abjuration of the Chriſtian Faith.

The following day being the 20*th*, we put out to Sea again, in order to endeavour to reach the Iſles of St. *Peter*, which were about a hundred Miles diſtant from us. The Wind having been long uncertain, at laſt became favourable for us, and we doubled a conſiderable part of that great Iſland before Night, but it ſoon turn'd about again, and made us pay ſeverely for the ſhort repoſe we had enjoy'd part of the day. Never was any Ship more agitated by Wind and Sea than ours was at that time, or expos'd to more frequent Whirl-winds, and never did any Man take more pains than M. *de Perin* on that occaſion. Heaven rewarded him the next day for his aſſiduity and vigilancy, for the preſervation of thoſe that had been committed to his Charge.

It was on the 21*ſt* of *November*, being the day of the Preſentation of the Virgin, that we diſcover'd about break of day a Ship, at ſight of which we immediately prepar'd for a Combat. When we came within ken, we putout our Colours to oblige her to diſcover her ſelf; but ſhe not anſwering our expecta-

tion, we fir'd ſome Guns at her which made no Execution, by reaſon that we were at too great a diſtance. The Wind driving her upon us againſt her will, ſhe endeavour'd to deceive us by putting out *French* Colours; but we ſoon diſcover'd the Cheat, by her endeavours to avoid us, and to Steer another Courſe. We began anew to fire briskly upon her, whereat they being extreamly daunted, ſhe made a contrary motion to what ſhe had done till then. Whereupon we immediately pull'd in all our Sails, to allow her time to ſurrender; ſhe was no ſooner come up to us, but our Captain commanded the Patron to put out his Long-Boat, and to come on board of him. The Wretch obey'd and confeſs'd that he was a *Majorcan*, and that his Ship was a good Prize. Monſieur *de Perin* receiv'd him very kindly; and in order to ſecure his Prize the better, he caus'd all the Money, and all the Men that were in her to be brought on board his own Ship, and ſent ſome of his own Men in their room, with an Officer to conduct her during the reſt of the Voyage.

Tho' this Encounter was very happy, we could not forbear pitying the Fate of one of the Paſſengers that was taken on Board that ſmall Ship. It was a Man of 70 years of Age, who having made great Efforts to raiſe the Ranſom of an only Son, who had been long a Slave at *Algier*, had embarqu'd

himſelf at *Majorca*, in hopes of freeing him ſecurely. The misfortune he had had of being taken and ſtrip'd twice by Privateers before in going to *Algier* upon the ſame account had not diſcourag'd him, and he was returning thither again with Joy and Confidence, when he unfortunately fell into the hands of an Enemy he little thought on.

After this Expedition, we made up to the Gulf of *Palma*, there to tarry for an Eaſterly Wind, which we ſtood in need of, and to allow the Sea time to Calm. All things happen'd according to our deſires, for having had a very quiet night where we rode, the next day being the 22*th*, an Eaſterly Wind aroſe, which having carry'd us by the three Rocks that are over againſt that Gulf, which are call'd by the Names of the *Bull*, the *Cow*, and the Calf, made us double the Iſles of St. *Peter* in an inſtant. We loſt ſight of them the following night, and found our ſelves at break of day at the Extremity of *Sardinia*. That very day we paſs'd the Mouths of *Boniface*, where our Ship was very much tormented by a great Sea; but finally, we got happily out of them by a favourable Wind, which having enabled us to double the Iſle of *Corſica* in a ſhort time, we diſcover'd the Coaſt of *Provence*. However, notwithſtanding our

Having happily paſs'd the Iſles of Sardinia, *and of* Cafica, *we diſcover'd the Coaſt of* Provence.

earneſt deſire of coming ſoon aſhore, we were oblig'd to ſuſtain the rage of the N. W. Winds for ſome few days, and to tarry at the Iſles of *Yera*, until the Sea was grown calmer, ſo to continue our Courſe ſafely. Finally, the Sea being calm'd, tho not ſo ſoon as we deſir'd it, we arriv'd at *Toulon* on St. *Andrew*'s day, where we apply'd our ſelves, as ſoon as we had dropt our Anchors; in the firſt place to return our moſt humble thanks to Almighty God, for the happy ſucceſs of our Navigation.

We arrive at Toulon *the* 30th *day after our departure from* Conſtantinople.

It may be eaſily concluded from the faithful ſincere Relation I have given of my Travels, that thoſe who dedicate themſelves to an Apoſtolical Life, muſt make proviſion againſt all the diſquiets that attend their Employment. I leave to the Learned and Zealous the liberty of judging of the deſign that has been form'd for ſeveral years of opening a paſſage by Land into *China*, thro' the Great *Tartary*, and other Countries, into which the Lights of Faith have not yet been able to penetrate.

I am ſenſible that moſt of thoſe who only Judge of things by the exterior part, will perhaps Condemn my long Travels, ſince they have been of no uſe to the principal end I did propoſe, and that I have never had the happineſs

happineſs of ſeeing thoſe happy Countries, the Spiritual Conqueſt of which, had ſo much flatter'd my hopes: But beſides that, I find a great Conſolation in the Example of the Apoſtle of the *Indies*, whom Heaven thought fit to ſtop, when he thought himſelf neareſt to it: I am ſure, that thoſe who will reflect on the different ways through which God Almighty's Providence has been pleas'd to lead me, will be oblig'd to confeſs that all my Misfortunes have perhaps ſerv'd as much to advance the Glory of his Name, as the moſt happy and moſt eaſie ſucceſs could have done.

And tho' we have not met with that full Harveſt, we expected to gather in our Travels, after being arriv'd to the term of our Miſſion, yet we have convinc'd our ſelves by the ſmall taſte we have had of it; of the pleaſure one injoys in Chriſtning an Infidel, in Inſtructing an Idolater, in Converting a Heretick, and in gaining a Sinner; the more than Paternal Tenderneſs of the great Maſter whom we ſerve, having afforded us thoſe occaſions, to apply our ſelves more fervently to his Service.

But tho' we had not found all thoſe ſupernatural Conſolations amidſt all our Fatigues, the happy Tidings we have receiv'd ſince of the particular Bleſſings Heaven has been pleas'd to pour upon our Travelling Companions, who have expected us long in *Perſia*,

ſia, and in *Turkey*, does ſufficiently recompence us for all our paſt Labours, and makes us ſenſible that we have not been ſtopt in the midſt of our Career, without a particular deſign of Providence. It will appear evidently by the Comfortable Letter we have receiv'd from *Hiſpaan*, from one of thoſe fervent Miſſionaries whom God ſeems only to have detain'd in that Metropolitan of *Perſia*, to reunite the *Armenians* to the Catholick Church, who have expreſs'd ſo much Earneſtneſs and Zeal for the Holy See, on the occaſion of the Jubilee, which our Holy Father Pope *Alexander* the 8*th* of Bleſſed Memory, granted to all the Faithful, after his Exaltation to the Soveraign Pontificate. Here are the Contents of it word for word.

The End of the Fifth Book.

A RELATION OF What pass'd at *Julfa*, at the Publication of the Jubilee. In the Year, 1691.

HAving receiv'd the Letters, whereby a Jubilee was granted us, from our Holy Father, Pope *Alexander* the VIIIth. We thought our selves oblig'd, to make use of that favourable conjuncture, to set forth the Authority of his Holiness, to the utmost of our Power, and at the same time, to Establish several Doctrines of our Holy Faith, in a City, which we may call the *Geneva* of the *Armenians*, and the Seat of their Heresie. In order to succeed in an Enterprise so necessary for the Glory

Glory of God, and so advantageous to all Christians, whether Catholicks, or Hereticks; we concluded, that our best way, was to act jointly with all the Missionaries, that are numerous in this place; and particularly with Monsieur *Pidou*, Titular Bishop of *Babylon*, who in Quality of Apostolical Vicar, represents his Holiness's Person in this Kingdom of *Persia*.

In order to take just measures, and to do all things with Order and Edification during that Holy time; we thought fit to divide the Exercise of the Jubilee, in the three Catholick Churches that are at *Julfa*, the first and most Ancient of which, is ours, not only free for the *Francs*, whose Parish it is, but also for the *Armenians* who frequent it. The second is, that, which they call here, the Church of the *Cherimanis*, who are five Brothers, the chief Catholicks, and most considerable *Armenians* of the Country. The Church is Officiated with a great deal of Zeal and Prudence, by the R.R. F.F. the *White Fryars*, the Provincial of which, whose Jurisdiction extends as far as the *Indies*, resides in this place. The third, is that of the Reverend Fathers the *Dominicans*, which is vacant by the Death of a Religious, who was an *Armenian* by Birth, come from *Abbenner*. Monsieur *Samson* Missionary of *Hamadam*,

Hamadam, has taken the care of that Church upon him, until it be provided for.

All things being thus regulated by the general Approbation of every body; we pitch'd upon the firſt Sunday in *Lent* to make the overture of the Jubilee, and the third to cloſe it. But firſt, we got his Holineſs's Bull Tranſlated into the *Armenian* Tongue, and we made three Copies of it, which we Adorn'd, with his Holineſs's Coat of Arms in Gold, to pleaſe the *Armenians*, who have a great Veneration for thoſe kind of Bulls, when they come to them from the Pope, or from the Patriarch, and they call them Letters of Benediction.

The Overture of this Jubilee ſhould of right, have been perform'd in one of the *Franc* Churches, to make the *Armenians* ſenſible, that they ought to expect all their Juriſdiction from the *Roman* Church, as from the Spring-head: But whereas, the main end of this Jubilee, was to make, both the Ancient Catholicks, and Hereticks, whoſe Converſion we aim'd at, ſenſible, that the *Francs* and the *Armenians*, were but one and the ſame in Jeſus Chriſt; we made no difficulty, to allow the *Armenians* to have that Overture made in their Budding Church, and to conclude it in ours, provided, that while a Function ſhould be perform'd in one Church, all the Miſſionaries ſhould aſſiſt at it, and aſſemble

assemble all the Catholicks of both sides there.

Thus the Overture of the Jubilee was made on the first Sunday in *Lent*, being the 24th of *March*, in the *Armenian* Catholick Church of the *Cherimanis*, where a world of People repair'd from all parts, to assist at the Reading of the Letter of Benediction, of the Holy Pontif of the Universal Church, and to learn at the same time, whas was to be done, to profit of the Favour he imparted to all Christians. The *Latin* Clergy, compos'd of twelve Missionaries, all with their Copes on, and as many *Franc* Scholars, all with Surplices, having the Lord Bishop of *Bagdat* at the head of them, appear'd there on one side, and on the other the *Armenian* Clergy, compos'd of three Priests, four or five Deacons, and abundance of Children, imploy'd in the Service of that Church, having at their Head two *Vertabiets*, Catholick Arch-Bishops, who declar'd themselves of late, for the *Roman* Church.

This Solemnity began with High Mass, which was Sung in *Latin*, with Dean and Sub-Dean, by my Lord of *Bagdat*, assisted by the other Missionaries, and our Scholars, who on that occasion, did all things with as much Exactness, Regularity, and Decency, as if it could have been done in one of our Cathedrals in *France*; at the Offertory, the Arch-Bishop

Arch-Biſhop *Michel*, who reſides in the Church of the *Cherimanis*, advanc'd to the middle of the Altar, and put his Holineſſe's Bull upon his head, after which he read it with a laudible voice, and explain'd it in few words: In the next place the R. F. *Hely* Provincial of the R. R. F. F. the White Fryars, who poſſeſſes the *Armenian* Tongue perfectly, made a very fine Sermon, to explain the importance thereof more at large, and at the ſame time to inform the *Armenians*, who are lately come to our Communion, what a Jubilee is.

The Explication of the Bull being ended, the Arch-Biſhop took it into his hand again, and made every body kiſs it, and put it upon their heads out of reſpect, beginning by the Clergy, and ending by the *Franc* and *Armenian* Catholicks. The Maſs ended, and the Benediction of the Holy Sacrament given by my Lord of *Babylone* concluded that firſt action, which was one of the moſt Solemn of the Jubilee, by the ſincere and indiſſoluble Union it created between the two *Franc* and *Armenian* Churches, to the admiration of the Hereticks, and extream joy and ſatisfaction of the Catholicks.

The next day being the *Monday* of the firſt week in *Lent*, all the Service was perform'd in our Church, which was as well adorn'd as ever I ſaw any in *France*, with great Tents of *China* Satin, Damask, and Tafeta,

Tafeta, which set it off incomparably well. In the morning I sung High Mass there, the which was follow'd by the Benediction of the Holy Sacrament according to Custom.

Part of the Popish Even Song.

In the Evening after *Complyne* was Sung, the Reverend Father Provincial of the White Fryars made an excellent Controversie upon the marks of the true Church, at which abundance of Hereticks were present out of Curiosity. The Controversie was held in the form of a Thesis, maintain'd and defended by the same Father, and Combated by the Assistants. My Lord Bishop Argumented first, I was the second, and Father *Cherubin* of the Order of St. *Francis* was the third, and all in the *Armenian* Tongue. The manner of explaining things debated on both sides by way of Syllogisms was very agreeable to the Principal *Armenians* in that City, who have a great deal of wit, and are capable of those kind of Disputes, particularly by reason that their Litteral Tongue, as well as the *Arabian*, does not want necessary Terms for that way of Arguing. The Controversie being ended, the R. F. *Gaspar*, a White Fryar, Preach'd upon the Enormity of the Mortal Sin, and after Sermon, this second day ended with the Benediction of the Holy Sacrament.

On

On the *Tueſday* every body repair'd to the Church of the R. R. F. F. *Dominicans*, Adminiſtred by Monſieur *Samſon* in the abſence of thoſe Fathers, and every thing was done there as it had been done at ours, excepting the Controverſie. In the Morning High Maſs was ſung there: The Benediction given. In the Afternoon the *Complyne* was Sung. The R. F. *Cherubin* Preach'd upon the importance of Salvation. The Benedictioa follow'd as in the Morning, which ended the day.

On the *Wedneſday*, which was the third day of the *Armenians* Great Faſt, we return'd to the Church of the *Cherimanis*, there to Celebrate the Ceremony of the Aſhes, which we thought fit to give them, in order to uſe them incenſibly to the Holy Practices of the Church of *Rome*. Monſieur *Samſon*, who has an excellent Tallent for Languages, explain'd that Ceremony to them by a very fine Sermon. After which my Lord Biſhop of *Bagdat* perform'd the Ceremony of the Aſhes, and Adminiſtred them to every body. High Maſs was Sung with Dean and Sub-Dean, by our R. F. Superiour, and all being ended, *Coga Mourat*, who is the third of the *Cherimanis*, would needs treat the Miſſionaries, as *Coga Marvara* his Brother had done the preceeding *Sunday*: That which afforded moſt matter of Conſolation in thoſe two Banquets of Devotion, was, That

That theſe Gentlemen, out of humility and reſpect would needs ſerve us at Table themſelves, with their Children, who are the Chief of that City, and all made Gentlemen by the King of *Perſia*, out of conſideration of the Services their Anceſtours have done to the Crown. The Repaſt being ended, we went back to Church, where Father *Hely* made a Controverſie, as he had done before with us, about the State of Souls after Death. This Controverſie was neceſſary to Cure the *Armenians* of their Errour, in believing that the Souls after the ſeparation neither go immediately to Heaven, nor Hell, nor yet in Purgatory; but that they are preſerv'd in a certain place which God aſſigns them, until at the Day of the Univerſal Judgment; they are ſent to their Eternal Abode, either Happy, or Unhappy, according to the Merit of their Actions. The Controverſie was very Solemn again, my Lord Argumented in it as before, and after him our R. F. Superiour, and the R. F. *Gaſpar* White Fryar. The Benediction being given, and the Complyne ended, every body retir'd.

On the *Thurſday*, *Friday*, and *Saturday*, High Maſſes, and Predications were perform'd as before, ſtill with a great Concourſe of People, inſomuch that there was a neceſſity of Preaching twice a day, as had been done the *Monday* and *Tueſday* before, and as we did all the following week. On the *Monday*,

day, which was the day on which the Service was to be perform'd in our Church, the Arch-Bishop *Michael Vertabiet* Preach'd about the Wrath of God, which extends so far as to Condemn a Soul to the dreadful Pains of Hell On the *Friday* the R. F. Provincial of the White Fryars, Preach'd upon the Torments of the Damn'd, and the Eternity of Hell Fire against the Errour of the *Armenians*, who are of Opinion, that after some time God will have mercy on the Souls that are in Torment, which they ground upon some Traditions of their own, and the Translation of their Fathers, whereby they are taught that Jesus Christ by his Holy Passion, and by his Triumphant Resurrection has vanquish'd and destroy'd Hell. This Sermon was Preach'd in the Church of the R. R. F. F. *Dominicans.*

The following day which was the *Saturday* I Preach'd in the Church of the *Cherimanis*, the terrible but yet certain truth of the small number of the Elect, which surpriz'd every body; so much the rather, because I shew'd them that it was not only to be understood of the Infidels and Hereticks, but also of the Christians and Catholicks. I observ'd in this place, what I had formerly observ'd in *France*, in my Missions among the *Hugonots*, that the best way to Convert Hereticks and Schismaticks, is to Preach Eternal Truths to them, and the terrible

Maximes

Maximes of our Religion; which being expos'd to them plainly, but yet pathetically, ſtrikes them, and obliges them to declare here, what I have often heard them ſay in *France*: Our Miniſters and our Vertabiets deceive us, and we have never heard this from them.

The ſame *Saturday* I did what I had done before. I went from Houſe to Houſe to Inculcate what had been ſaid in the Churches, and to diſpoſe every body to gain the Jubilee. But I went particularly among the Slaves, and other abandon'd Perſons, to the end that both Rich, and Poor, Blind, and Lame, all might participate to that great Banquet of the Father of the Family, whic was preper'd for all. They began to bring Women to me who deſir'd to be Converted, and who having never been Confeſs'd by any Catholick Prieſt, were willing to make their Abjuration in the Tribunal of Penitence.

The ſecond Sunday in *Lent*, which was alſo the ſecond Sunday of the Jubilee, was very ſolemn, by reaſon of the Office that was perform'd in the Church of the R. R. F. F. *Dominicans*; High Maſs was Sung there by my Lord of *Pidou*, who afterwards Preach'd an Excellent Sermon upon the Subject of Receiving the Sacrament unworthily. That Prelate is ſufficiently known in *France*, both by the Greatneſs of his Birth,

Birth, and by the Missions he has made in *Poland*, especially at *Leopold*, where jointly with the Famous *Clement Galant Theatin*, his Master, he has establish'd a very fine College, maugre all oppositions, for the instructing of the *Armenians*. As this Prelate is perfectly acquainted with the Errours of the *Armenians*, having read all their Books, besides his being very well vers'd in their Tongue, he Combats their Superstitions in a way which they can no wise answer. The Devotion was great on the day that Prelate Preach'd. A Controversie was held in the Afternoon upon the particular Judgment, and the rest as before.

The next day, being Pope St. *Gregory*'s Day, so much Reverenc'd by all the Eastern Nations, and even by the *Armenians*, whose Schism and Heresie he Condemns, absolutely ordering all People to submit to the four first *Oecumenical* or General Councils, and consequently to that of *Chalcedon*, in the same manner as they submit to the four Evangelists: We thought it very necessary to render the Name and Memory of that incomparable Doctor of the Church yet more Famous in a Place where his Authority could be of use. Therefore his Festival was Solemniz'd with all the Pomp that could be in our Church; where all the Religious assisted with their Copes on, and our Scholars

lars in Surplices, as the Seminariſts are in *France*. High Maſs was Sung by Monſieur *Samſon*, and Celebrated with all the Regularity and Exactneſs imaginable. And whereas he ſpeaks the *Armenian* Tongue perfectly well, he made a very moving and very preſſing Sermon about the Love and Charity we ought to have towards our Enemies. He ſhew'd a Crucifix, and drew Tears from all the Auditors. The reſt follow'd as before.

On the *Tueſday* there was nothing extraordinary.

The *Wedneſday* was Famous by a ſolemn Service we made for the Souls of the Dead, in order thereby to Eſtabliſh the Truth of Purgatory, which the *Armenians* reject. We had erected a Monument in the middle of the Church, very neat, and very full of Lights. The Altar was cover'd with Black Velvet and Satin. The R. F. Provincial of the White Fryars Sung High Maſs upon it, and Preach'd about Purgatory. He ſhew'd that the practice of Praying for the Dead, was very neceſſary, and Holy. After which the Solemn Abſolution was pronounc'd round about the ſaid Monument, and all ended with the Benediction of the Crucifix, which was expos'd, as it is Cuſtomary, in ſeveral of our Churches in *France*.

All

All these Ceremonies being practis'd with Majesty and Devotion, move the *Armenians* extreamly, and inspire them insensibly with Love for our Holy Religion. For which Reason, they say that *Rome* is above all, and that they see nothing like it among them; they confess freely, as I have already observ'd, when they hear us Preach, that their Vertabiets who are Reverenc'd among them as their Chief Doctors, cannot do it; thus by degrees they fall off from them, and join with us, out of Esteem and Affection.

The Morning Service being thus ended, a Controversie was held in the Afternoon, about the same Purgatory. The *Armenians*, who had reliſh'd the preceeding Disputes, came to propose their difficulties themselves, to the end, that they might not have any thing to reproach themselves with upon that Subject. Finally, to shew that the Union we desir'd to Establish between the *Latin* and *Armenian* Church, was not only an Union in relation to Living Persons, but that it ought also to extend to the Dead; we went all in a Body to the Church-Yard, to pray upon the Graves of the *Armenian* Catholicks. The *Armenian* Priests, who Officiate at the Catholick Church of the *Cherimanis*, perform'd at the Graves of ours, what we had done at theirs.

The *Thursday* and *Friday* pass'd as usually, excepting, that my Lord Preach'd on the

Friday at the *Cherimanis*, upon the Subject of Receiving the Sacrament Worthily; and at Night, the R. F. *Hely*, made another Controverſie upon the two Kinds, which the *Armenians* pretend ought to be Receiv'd at the Holy Communion, and upon the obligation that lies upon the Catholick Prieſts, to put Water into the Chalice at the Holy Sacrament of the Maſs. The *Armenian* Prieſts and the other Aſſiſtants, propos'd their difficulty upon the Article with more heat than before.

On the *Saturday*, the concourſe of People was very great in the Church of the R. R. F. F. *Dominican*, but eſpecially of *Armenian* Catholick Women, being drawn thither by the report, that the *Armenian* Catholicks where to Sing Maſs, and to perform a Solemn Service there. It was perform'd with all the Majeſty their Church is capable of, which indeed, neither wants fine Muſick, nor fine Ceremonies, as I have often ſeen it my ſelf, eſpecially at *Jehmiarin*, which is their Patriarchal Church, where their Patriarch and other Arch-biſhops and Biſhops Officiate, with an Order and Exactneſs, little inferior to that which is practis'd in mamany Churches of *France*. Monſieur *Samſon* Preached upon the Subject of Back-biting and Reviling.

The *Saturday*, abundance of People began to take the Sacrament at the *Cherimanis*; but

but the moſt Solemn Action of all the Jubilee was, the laſt which was perform'd in our Church, for the concluſion of it, we took all neceſſary meaſure to render the general Communication that was to be perform'd the moſt Solemn that poſſibly could be, and to Solemnize the Proceſſion of the Holy Sacrament, that was to conclude all with Succeſs, Pomp, and Devotion. In order whereunto, we Adorn'd our Church beyond what it was before, and took from the other Churches, all the Ornaments that could contribute to render that Feſtival the more Solemn. As for the out-ſide, we diſpos'd the walks of our Garden in ſuch a manner, that the Holy Sacrament might paſs very conveniently through them. At the ſame time we prepar'd all things neceſſary to make a Volly of Shot, with the Muskets and ſmall pieces of Ordinance, of a reaſonable ſize, which we fortunately found among our *Francs*: We caus'd a very fine Canopy to be made, adorn'd with a fine Curtain of green Damask, ſupported by four painted ſticks, adorn'd with four fine knobs ont he top, without mentioning the neatneſs of the Altar we had Erected in the middle of the Garden, to ſerve as a Repoſitory or Reſting place for the Holy Sacrament.

The Report of this Solemnity, aſſembled ſuch a prodigious number of People, betimes

in the Morning, that our Church was immediately fill'd up; in ſo much, that we were oblig'd to place Ladders, for People to get up into the Galleries. In the mean time, the Miſſionaries were imploy'd in all parts to Confeſs People. The time of the Service being come, thoſe that were to Officiate, where plac'd in ſuch a manner, that the *Latin* Clergy was on the Right, in the Quire, and the *Armenian* Clergy with two Vertabets and an Arch-Biſhop, on the Left; both the one and the other were Dreſs'd according to the Cuſtom of their Country, with Surplices, Stoles, and Copes. The Spectacle charm'd every body. High-Maſs was begun with more Solemniry than ever. The Biſhop Officiated with the Deacon and Sub-Deacon: When they came to *Gloria in Excelſis*, it was firſt Sung in *Latin*, and then in *Armenian*: The Epiſtles and Goſpels were Sung in the ſame manner. After our Creed, an *Armenian* Prieſt made a Solemn Profeſſion of Faith, in the Name of all the Members of his Church, ſounding the Name of *Alexander* the VIIIth, whom they acknowledg'd as their Chief and Pope: That being done, our young Scholars Sung their Himns in *French*, and the young *Armenians* Anſwer'd them in their own Tongue. This variety of Singing of Hymns, and Praiſes offer'd to God, laſted as long as the Maſs, in ſo much, that every body Triumph'd with

Joy

Joy to ſee that Union, which had never been ſeen before in that City, where beſides their Natural Averſion to the *Francs*, they are the moſt obſtinate in their Hereſie of any in all *Armenia*. But the general Communion which was perform'd at the ſame time, was a ſpectacle capable to rejoice the very Angels. The young Children, both *Armenians* and *Francs*, were the firſt that drew near the Holy Table, and after them, the Men and Women ſeparately. During all this time, the Church ſounded with *Franc* and *Armenian* Hymns. Never was ſo much Devotion, or ſo many Communicants ſeen at once in *Julfa*, or in all *Armenia*. The *Francs* and *Armenians*, Embrac'd each other mutually, with all the Teſtimonies imaginable of a ſincere Kindneſs and Union. Publick Prayers were made for all Chriſtian Princes; in fine, notwithſtanding all the oppoſition of the Heretical *Vertabiets*, who continually Exclaim'd and Preach'd againſt us, and declar'd all thoſe Excommunicated who ſhould come to our Aſſemblies; above two or three hundred *Armenians* Communicated at this Jubilee. There were alſo ſeveral general Confeſſions, and I receiv'd ſome of them, which gave me a great deal of comfort. As ſoon as the general Communion was perform'd, I went away with my Surplice and Stole, to conclude the Jubilee by a Sermon, upon the Subject of Relapſes; in which, I

ſhow'd them, that that Sin is the greateſt Sin in the world, and that which is the moſt oppoſite to the Glory of God, and to the Infinite Goodneſs of our Saviour, to the Honour of the Church, and to the Salvation of Mankind; in a word, the Sin, which of all Sins, makes us moſt deſpicable in this Country, to the Infidels and Hereticks: At the end of the Sermon, I made uſe of the Idea *Moſes* us'd, to remind all theſe fervent Catholicks, of the Promiſe they had juſt made to God; placing the *Franc* Catholicks on one ſide, and the *Armenian* Catholicks on the other, pronouncing to them, the Maledictions and Benedictions contain'd in the Book of *Deuteronomy*. The Sermon and Maſs being ended, we began to diſpoſe our ſelves for the Proceſſion.

It was contriv'd in this manner: An *Armenian* * *Acolyte*, bearing a fine Banner, march'd at the head: He had two other *Armenian Acolytes* at his ſides, dreſs'd according to the cuſtom of their Church; after them, came a *Franc Acolyte*, bearing a fine large ſilver Croſs: He had two other *Franc Acolytes* at his ſides, with Surplices on, bearing two fine ſilver Candleſticks; after which, came the *Armenian Acolytes*, Deacons, and Sub-Deacons, and after them our *Acolytes*, with lighted Wax-Candles. The Prieſts follow'd in the ſame order, with Copes

* *Novices, or ſuch as Miniſter to the Prieſt at Maſs.*

Copes on. Two *Armenian* Vertabiets preceeded the Holy Sacrament, one of them was an Arch-Biſhop, follow'd by two *Acolytes*, caſting Incenſe continually before it. My Lord Biſhop of *Bagdat*, carry'd the Holy Sacrament under a Rich Canopy, ſupported by four Catholicks, two of them *Francs*, and the other two *Armenians*, all four the moſt conſiderable of their Nation. When the Proceſſion appear'd in our Garden, which is one of the fineſt in *Julfa*, the Holy Sacrament was ſaluted by a volly of ſmall Shot, and of Ordinance plac'd to that end. It continu'd in this Order as far ar the Altar, we had Erected in the middle of the Garden, where after a little reſt, we gave the Benediction of the Holy Sacrament, and then we had a ſecond diſcharge of our Artillery. Finally, we went back to the Chuech, while the Air was fill'd with the *Latin* Hymns, and *Armenian* Canticles, which ſucceeded each other. The Proceſſion being come into the Church, and the Solemnity was concluded, by a third Benediction of the Holy Sacrament, and a third diſcharge. There never was a greater concourſe of People. nor more earneſtneſs expreſs'd, than there appear'd that day, to ſee Jeſus Chriſt Triumph in the middle of his Enemies. The Women who are extremely reſerv'd here, forgot the cuſtom of their Country in ſome meaſure on that occaſion: For being Tranſported with

the ſame Zeal that mov'd *Zachy*, when he mounted on the wild Fig-Tree, they clamber'd upon the Lattices that are fix'd againſt the walls of our Garden, to behold that Edifying Ceremony, the like of which they had never ſeen. Indeed, I can affirm, that I never ſaw ſo comfortable a ſight in my Life before, and the Tears of Joy which I ſpilt on that occaſion, made me forget all the Sufferings we had undergone in the former Perſecutions.

All things having ſucceeded ſo well, we thought fit to conclude all by a Treat we made for the *Armenian* and *Franc* Clergy, in order to keep them in an indiſſoluble Union. But it was a very modeſt Treat, altogether like to thoſe of the Primitive Chriſtians, in which a thouſand Bleſſings were given to his Holineſs, and to the *Roman* Church. Finally, the Zeal of that day was ſo great, that after Dinner we were oblig'd to Sing Veſpers ſolemnly, at which I deſir'd Monſieur *Samſon* to give us one Sermon more, to ſatisfie the Auditors who deſir'd it. He Exhorted them to preſerve and maintain the Union that had been made. The Sermon was follow'd by the Benediction of the Holy Sacrament.

Thus paſs'd our Jubilee. I may ſay without Lying, that comparatively, I have never ſeen any better perform'd in *France*. The number of thoſe who Confeſs'd themſelves,

and

and took the Sacrament, has been very considerable, considering the Country in which we are. Several Persons are come to us to abjure their Errors. Those who were only Catholicks out of Policy before, have convinc'd us that they were really Converted. We have had the satisfaction to see a perfect Union among them. The good Party has been extreamly strenghten'd. Two of the seven Vertabiets that are at *Fulfa*, have declar'd for us, and a third is a true Catholick, at the bottom of his Soul. Our Enemies are surpriz'd, to see the Blessings that God pours upon us, after so many Persecutions they have rais'd against us, in order to ruin us, and drive us out of *Fulfa*. The *Calanier* our mortal Enemy begins to be better Natur'd: The great Vertabiet of this City can hardly harm us for the future, and we do not question, but we shall be able to Establish the Kingdom of Jesus Christ here. Finally, the next day after the conclusion of the Jubilee, which was the day of great Saint *Joseph*, Protector of our Church, the *Cherimanis* sent me word that they were resolv'd to build us a larger Church, and that they would provide for it themselves: This News rais'd our Joy to the utmost degree, and that it was encreas'd the next day, when the chief of those Gentlemen confirm'd his promise to me, assuring me that in few days he would come to us himself to take proper

measures about it; in order to which, Brother *Balee*, who is an excellent Architect, will be very useful to us, either to give us a good draught, or to help towards the putting of it in Execution. Blessed be the Son who turns all things to his Glory, and to the Advantage of his Servants.

The End of the Jubilee.

A Supplement

A SUPPLEMENT *out of* Hacluyt *and* Purchas, *Describing several Roads and Journeys over Land to* China.

Notes Collected by Richard Johnſon, *who was at* Boghar *with Mr.* Anthony Jenkinſon, *of the Reports of* Ruſſes, *and other Foreigners, giving an Account of the Roads of* Ruſſia *to* Cathaya, *as alſo of ſundry ſtrange People.*

THE firſt Note from one *Sarnichohe*, a *Tartarian*, and Subject of the Prince of *Bogara*, whoſe Subjects are *Tartars*, bordering upon *Kizilbaſh* or *Perſia*, ſhewing the way from *Aſtrakan*, which is the fartheſt part of *Ruſſia* to *Cathaya*, as follows.

From *Aſtrakan* to *Serachich* by Land, Travelling leiſurely, as Merchants uſe to do with their Goods, is Ten days Journey.

From *Serachich* to a Town call'd *Urgenſhe*, 15 days.

From *Urgenſhe* to *Boghar*, 15 days.

From *Boghar* to *Caſcar* 30 days.

From *Caſcar* to *Cathaya* 30 days Journey.

By the same Party a Note of another way more secure for the Traveller, as he Reports.

From *Astrahan* to *Turkemen* by the *Caspian-Sea*, 10 days with Barks.

From *Turkemen* to *Urgenshe* by Land, especially with Camels carrying the weight of 15 Poods for their ordinary Loads, 10 days.

From *Urgenshe* to *Boghar* 15 days.

Note, At the City of *Boghar* is the Mart or Rendezvous of the *Turks*, the Nations of those Quarters, and the *Cathayans*.

The Toll to be there paid, is the 40*th* part of all Goods or Merchandizes.

From thence to *Cascar* is one Months Journey; and from *Cascar*, which is a Frontier Town belonging to the Great *Kan*, passing through many Towns and Forts by the way, is also a Months Travel for Merchants by Land to *Cathay*.

Farther, as he has heard, not having been in those parts himself, Ships may Sail from the Territories of *Cathaia* into *India*. But of other ways, or how the Seas lie by any Coasts, he knows not.

The

The Inſtructions of another Tartar *Merchant living in* Boghar, *as he learnt it from others of his Countreymen who had been there.*

From *Aſtrakan* by Sea to *Serachich* is 15 days Sail; affirming alſo that a Man may Travel the other Roads before mention'd, by *Turkemen.*

From *Serachich* to *Urgenſe* 15 days.

From *Urgenſe* to *Bokar* 15 days.

Note, That all theſe laſt 30 days Journey you meet with no Houſes; therefore Travellers lodge in their own Tents, and carry their Proviſion along with 'em; and for Drink, you ſhall meet with Wells of good water every day at Baiting Places equally diſtant one from another.

From *Bogar* to *Tashent*, Travelling leiſurely with Goods, 'tis accounted 14 days by Land.

From *Tashent* to *Occient*, 7 days.

From *Occient* to *Caſcar* 20 days. *Caſcar* is the Chief City of another Prince, lying between *Boghar* and *Cathaia*, call'd *Reſhit Kan.*

From *Caſcar* to *Sowchich* 30 days. This *Sowchich* is the firſt Frontier Town of *Cathay.*

From *Sowchich* to *Camchick*, is 5 days Journey, and from *Camchick* to *Cathay* is two

two Months Journey through a Countrey all the way Inhabited, temperate, and well repleniſh'd with innumerable ſorts of Fruits; and the Chief City of the whole Land is *Cambalu*, 10 days Journey from *Cathay*.

Beyond this Land of *Cathay*, where the People are reported to be extreamly Civil, and vaſtly Wealthy, lies the Country which in the *Tartarian* Language is call'd *Cara-Calmack*, Inhabited by Black People: But in *Cathay*, the greateſt part of the Country ſtretching to the Riſing Sun, the People are of a White and Fair Complexion. They alſo profeſs the Chriſtian Religion, as the *Tartars* report, or ſomething like it; and they ſpeak a peculiar Language, quite different from that of the *Tartars*.

All the Roads before mention'd, are free from any Great or Furious Bears, but peſter'd with Wolves both black and white. For by reaſon that the Woods are neither ſo thick, nor ſo numerous as in many parts of *Ruſſia*, but only here and there a Foreſt of ſmall extent, the Bears never breed that way. But thoſe Woods that are, are haunted with ſome other Beaſts, and more eſpecially, and particularly with one that the *Ruſſes* call *Barſe*. This *Barſe*, by the Skin of one that was here put to Sale, ſeems to be near as big as a great Lyon, ſpotted very fairly, aud therefore here we take it for a Leopard or Tyger.

Note,

Note, That all this 20 days Journey from *Cathay*, you Travel through a Country call'd *Angrem*, where those Beasts chiefly breed that yield the best Musk; the choicest Perfume is cut out of the Belly of the Male. The People are Tawnie, and because the Men have no Beards, nor differ in Complexion from Women; for distinction sake, the Men wear round Bosses of Iron upon their Shoulders, and the Women upon their Privities. In this Countrey the People feed upon Raw Flesh, as also in another call'd *Titay*, or *Kitay*, the Prince of which is call'd *Can*. They Worship the Fire; their Countrey lying 30 days Journey from Great *Cathay*, and in the way between both, lie the Beautiful People, that cut their meat with Knives of Gold: These People are call'd *Comorom*; but the Land of the *Pigmies*, or little People, is nearer to *Moscoa*, than *Cathay*.

Instructions

Instructions of one of Permia, *who said he had Travell'd to* Cathay *the way before mention'd; as also another way near the Sea Coast, as follows; which Note was sent out of* Russia *from* Giles Holms.

FRom the Province of *Duina*, the way to *Pechora* is known; and from *Pechora*, Travelling with *Olens* or *Harts* 'tis six days Journey by Land, and in Summer as many by Water to the River *Ob*.

Ob is a River full of Flatts, the Mouth of which is 70 *Russian* Miles over. And three days Journey from thence, upon the Right Hand, is a Place call'd *Chorno-lese*, or the *Black-Woods*: And not far from thence, a People Inhabit, call'd *Pechey-Cony*, wearing their Hair by his Description, after the *Irish* fashion.

From *Pechey-Coni* to *Foult Calmachey*, 'tis three days Journey, and from thence to *Chorno-Callachey* three days, tending to the South East.

Both these People are of the *Tartar*'s Religion, and Tributaries to the Great *Kan*.

Certain Countries of the Samoeds *that dwell upon the River* Ob, *and upon the Sea Coasts beyond the said River, Translated word for word out of the* Russian *Language, and*

and Travel'd by a Ruſs *born in* Colmogro, *whoſe name was* Pheodor Towtigin, *who by Report was ſlain the ſecond time that he was Travelling thoſe Countries.*

Upon the Eaſtern part, beyond the Country of *Ugori*, the River *Ob* runs upon the moſt Weſterly part thereof. Upon the Sea Coaſt live the *Samoeds*, whoſe Country is call'd *Molgomſey*, who feed upon the Fleſh of *Olens* or *Harts*, and ſometimes eat one another. If any Merchant come to Traffick with 'em, they kill one of their Children, as the greateſt Feaſt they can make. If any Merchant happen to die among 'em, they never Bury him, but eat him; and in the ſame manner they eat their own Dead. They are very ill favour'd, with flat Noſes, but are ſwift of Foot, and Shoot very well. They Travel upon Harts, and Dogs, and Cloath themſelves with Sables, and Harts Skins.

Upon the ſame Coaſt, beyond the People before mention'd, live another kind of *Samoeds* by the Sea ſide, that ſpeak another Language. Theſe People one Month in a Year live in the Sea, and never dwell upon Land for that Month.

Beyond theſe People, ſtill upon the Sea Coaſts, live another ſort of *Samoed*, that feed upon Fleſh, and Fiſh, and Trade in Sables, white and black Foxes, Harts, and Fawn Skins.

The

The Relation of Chaggi Memet, *a* Persian *Merchant, to* Baptista Ramusius, *and other Eminent Citizens of* Venice, *concerning the way from* Tauris *in* Persia, *to* Campion, *a City of* Cathay, *by Land; which he Travel'd himself before with the Caravans.*

	Days Journey.
From *Tauris* to *Sultania*,	6.
From *Sultania* to *Casbin*,	4.
From *Casbin* to *Veremi*,	6.
From *Veremi* to *Eri*,	15.
From *Eri* to *Bogara*,	20.
From *Bogara* to *Samarchand*,	5.
From *Samarchand* to *Cascar*,	25.
From *Cascar* to *Acsu*,	20.
From *Acsu* to *Cuchi*,	20.
From *Cuchi* to *Chialis*,	10.
From *Chialis* to *Turfon*	10.
From *Turfon* to *Camul*,	13.
From *Camul* to *Succuir*,	15.
From *Succuir* to *Gauta*,	5.
From *Gauta* to *Campion*,	6.

Campion is a City in the Empire of *Cathay*, in the Province of *Tangut*, from whence comes the greatest quantity of Rubarb.

A

Long and Dangerous JOURNEY

From Lahor, *a City of the Great* Mogul, *to* China *over Land, by* Benedict Goez.

UPON the Relation of the *Mahometan* mention'd in *Xaverius*'s Letters, *Pimenta*, Father Viſitor of the *Jeſuits*, ſent notice thereof to the *Pope*, and *Spaniard*. They hearing of ſuch a mighty Chriſtian Nation, the Vice-Roy of *India* was Commanded to follow *Pimenta*'s Directions, who employ'd *Benedict Goez*, a *Portugueſe* Jeſuit in that Diſcovery: Furniſh'd like an *Armenian* Merchant, and changing his Name to *Abdula Iſai*, which latter appellation ſignifies a Chriſtian. Thus obtaining the Great Mogul *Achabar*'s Letters Patents to his Vice-Roys, and Governours,

nours, as also to the Neighbouring Princes, he departed in Company with one *Isaac* an *Armenian*, from *Lahor* the sixth of *January*, 1603. Every Year there is a Caravan of Merchants that pass out of these parts into the Kingdom of *Cascar*, about 500 together, for their better defence against Robbers. With these he joyn'd himself, and in a months time came to *Athec* in the same Province of *Lahor*. After the passing of a River, and a months stay, he came in two months to *Passaur*, from whence Travelling to a certain small Town, they met with a Hermite, who told 'em, that about 30 days Travel from thence lay the City of *Capherstam*, into which no *Saracen* might be permitted entrance; but *Ethnicks* might enter except into their Temples. He tasted also of their Wine, of which that Countrey was very fertile. They likewise go to their Temples in Black.

In the place where they met the Hermit they stay'd 20 days, and were forc'd to hire 400 Souldiers of the Governour for their defence. in 25 days they Travell'd from thence to *Gtrideli*, the Merchants keeping Arm'd upon the tops of the Hills, and the Carriages in Valleys, to prevent Thieves that are accustom'd from the tops of those Hills to stone the Travellers: However, they were assail'd, and many wounded by those Robbers.

After

After 20 days more they came to *Cabul*, where they ſtay'd eight months. At this place there happen'd into their Company the Siſter of *Mahomet Can*, King of *Caſcar*, by whoſe Country they were to paſs toward *Cathay*. She was call'd *Agehane*; *Age* being an Honourable Title annex'd to her Name, as a Pilgrim to *Mecca*, from whence ſhe was then but newly return'd, and being in ſome want, borrow'd 600 Ducats in Merchandize of *Goez*, which ſhe afterwards repaid in Merchandize more proper for *Cathay*: That is to ſay, in a kind of Marble, by ſome call'd *Jaſper*, by the *Chineſes Tuſcé*, which is of two ſorts; the one taken out of the bottom of the River *Cotan*, by ſuch as Dive for it, as they do for Pearls, being like to great Flints: The other, meaner, and drawn out of the Mountain call'd *Conſangui Caſcio*. The Solitarineſs of the Place, diſtant from *Catan* 20 days Travel; and the hardneſs of the Stone which they mollifie with Fires over the place, make it very dear: And the Merchants that purchaſe this Priviledge of the King, carry along with 'em a Years Proviſion for their Labourers.

From *Cabul* they went to *Ciarcar*, where the *Mogull*'s Patents, by virtue of which they hitherto had been Tribute-free, were neglected by the unruly Borderers; from thence to *Parua*, the laſt Town in ſubjection to the *Mogull*. After five days ſtay, they

paſs'd

paſs'd in 20 days over exceeding high Mountains to the City of *Aingharan*, and in 15 days more to *Calcia*, where the People reſemble the *Hollanders*. After a Journey of ten days more, they came to *Gialalabath*, where the *Bramins* exact Cuſtom, granted 'em by King *Bruarate*. Fifteen days after, they got to *Talhan*, where by Civil Broils, they were ſtay'd for a Month, the *Calcians* being in Rebellion. From thence they Travel'd to *Cheman*, under *Abdulahan* King of *Samarhan*, *Burgavia*, *Bacharate*, and other Confining Kingdoms, where the *Catlians* rob'd 'em of a great part of their goods. After 8 days troubleſom Travel they came to *Badaſcian*, where they were fleec'd a ſecond time; neither were they free at *Ciarciumar*, which was their next Reſting Place; from whence in ten days they arriv'd at *Serpanel*, a Deſart place, and 20 days after to *Sarcil*, a Country full of Villages. In two days Journey from thence, they reach'd *Ciecialith*, a Mountain all cover'd with Snow, where in ſix days Travel many of the Company periſh'd with cold.

From thence they attain'd to *Tanghetar*, in the Kingdom of *Caſcar*, and in 15 days after to *Jaconich*, which Journey was likewiſe ſo tireſom, that *Goez* loſt ſix Horſes. From thence he went to *Hiarchan* the Royal City of *Caſcar*, in *November*, 1603. a Mart Famous for Concourſe of Merchants, and variety

Variety of Merchandize. He Presented the King with a Watch, a Looking-Glass, and other European Presents, and thereby obtain'd his Letters Patents for furtherance of his Journey.

From thence he went with the Caravan *Basha*, who purchases his place of the King at a dear rate, about the midst of *November*, 1604. to *Jolci*, *Hancialix*, *Alceghet*, *Hagabateth*, *Egriar*, *Marcetelec*, *Thalec*, *Horma*, *Thoantac*, *Mingrieda*, *Capetalcol*, *Zelan*, *Sarc Guebedal*, *Cambasci*, *Aconserec*, *Ciacot-Acsu in* 15 days; a very tedious way over Stones and Sands. In this Journey they pass'd the Desart of *Carcathay*. Thence they Travel'd to *Oitograch Gazo*, *Casciani*, *Dellai*, *Saregabedal*, *Ugan*, and *Cucia*. And after a Months stay there, in 25 days more to *Cialix*, Govern'd by the King of *Cascar's* base Son, with whom at first he had some difference about Religion, which was pacify'd with a Gift. And in a Disputation with the Mahumetan Doctors, before him the Vice-Roy sided with *Goez*, affirming that the Christians were the true *Muzzelmen*, and that their Ancestours profess'd that Law; a thing worthy to be observ'd. Here he met with some Merchants in their return from *Cathay*, who gave him an account of *Ricci*, and some other Jesuits at *Pequin*; and here it was that he learnt first of all that *China* was *Cathay*. At his departure from *Cialix*,

Cialix, the Governour gave him Letters of Paſs, and inſcrib'd him a Chriſtian, according to his deſire; at which a Mahumetan Prieſt very much wonder'd, affirming, that theirs with the Region, ſhifted alſo their Religion.

In 20 days they came to *Pucian*, then to *Turphan* a Fortify'd City; thence to *Aramuth*, and ſo to *Camul*, the laſt City of the Kingdom of *Ciales*. In nine days we came from *Camul* to the Northern Walls of *China*, where they ſtay'd 25 days, expecting the Vice-Roy's Anſwer for their admiſſion, at a place call'd *Ciaicuon*. And then being entred the Walls, they came in one days Journey to the City *Socieu*.

All the ſpace between *Cialis*, and the Borders of *China* is ſubject to the inroads of the *Tartars*, which is the reaſon that Merchants Travel in the day time in great fear, looking out ever and anon, to ſee whether the Coaſts be clear, and Travelling in the Night with great ſilence and Secreſie. They found ſeveral *Saracens* ſlain in the High way. The Countrey People they ſeldom kill, but Rob them of their Cattel: As for Corn and Rice, they hold it food for Beaſts, and not for Men; and feed upon Fleſh, living a hundred years.

The *Saracens* in theſe parts are effeminate, and might eaſily be ſubdu'd by the *Chineſes*, if they would attempt it. On the

Weſt

West parts of *China* stands a Wall, rais'd on purpose to exclude the *Tartars*, and two fortify'd Cities with strong Garrisons, having their Peculiar Vice-Roy, and other Magistrates; *Canceu*, the Capital of the Province *Scensi*, and *Soceu*, which is divided into two parts; of which, the one is Inhabited by *Saracens*, who Trade there for Merchandize; the other by the *Chineses*, whom the *Saracens* there call *Cathayans*. Every Night the *Saracens* are enclos'd in their own City, in other things like the *Chineses*, subject to the same Laws and Magistrates. Neither may any Foreigner return to his own Country, who has liv'd there Nine Years. Every sixth Year Seventy two Commissioners come according to an Ancient Custom, to pay a kind of Tribute to the King: This the pretence, but the intent is to enrich themselves with Merchandize, as being maintain'd under that pretence, during their stay, at the King's Charge.

Into *Soceu*, *Goez* came at the end of the Year 1605. and there met with other *Saracens* returning from *Pequin*, who inform'd him of the Jesuits there residing; adding withal, that the King did not Sell, but pour'd without measure a daily allowance of Money into their hands. Which I mention the rather, to shew, that a Man must be sparing of Credit to *Saracen* Travellers, and Mer-

chants. But *Goez* could not in a long time certifie these his Fellows of his Arrival, as being ignorant of the *Chinese* Names, and it was some Months Journey from *Soceu* to *Pequin*, and the Winter Cold is there very extream. However, in that bitter Season, they sent one of their Converts a *Chinese*, call'd *Johannes Ferdinandus*, who after a tedious Journey found *Goez* lying on his Death-Bed, when he brought him the Letters from the Society. Eleven days after he dy'd, not without suspicion of Poyson given him by the *Saracens*, to make themselves Masters of his Goods: Besides, that they have a Custom, that if any one Dies by the way, his Goods are shar'd among the rest. His Companion the *Armenian* was sent from *Pequin* to *Macao*, and thence into *India*; and being taken by the *Hollanders* in the way to *Sincapura*, was Redeem'd by the *Portugueses*, and return'd to *Ciaul*, where he still Lives, as our Author *Trigautius* affirms.

A

A

RELATION

Of two *Ruſs Coſſacks* Travels out of *Siberia*, to *Catay*, or *China*, and other Countries thereunto adjoyning.

TO *our Lord* Michaelo Fedrowich *Emperour and Great Duke of all* Ruſſia, *your Majeſties Vaſſals*, Evan Koorakin, *and* Evan Koboolitin, *do knock their Heads*, &c. *Lord, this preſent Year* 1619. *we wrote to your Majeſty by a* Coſſack *of* Tobolsko, Clement Oboſhkin; *that there came to* Tobolsko *Ambaſſadours out of the Dominions of* Catay, *and from the King of* Altine, *with the People of* Tobolsko, Euaſhko Petlin, *and* Andraſhko Madiegene, *and with them together do go to you Great Lord Ambaſſadours out of the Dominions of* Labin, *and the*

Altine Char, *from* Skiugia *with Preſents, the which we diſpatch to your Majeſty with* Burnaſh Wickonoue, *the ſixth of* July; *and before them we diſpatch to your Majeſty* Evaſhko Petlin, *and* Patoy Kizall, *by whom we ſent to your Majeſty a Letter from* Tambur *King of* Cathay, *and a Copy of the King of* Altine's *Letter Tranſlated; together with a Cart and Deſcription of the Places which way* Euaſhko Petlin, *and* Andruſhko Madagene *paſs'd from the Caſtle of* Tomao, *into the Dominions of* Cathay; *as alſo in what other Dominions they were. The Letter it ſelf which came from* Altine Char, Labatharſham *carries to your Majeſty: But as for the Letter that comes from* Cathay, *there is no body in* Tobolsko *who is able to Tranſlate it.*

THE

THE COPY OF THE

Altin Charrs, *or Gold'n King's Letter to the Emperour of* Russia.

TO the Lord, Emperour, and Grand Duke. The Gold'n King receiv'd your Letter. In former times (Great Lord) it came to my Hearing, that your Princely good Embassadors, sought out a way or passage to come to me; since which time, it is now thirteen Years; but then the People of Iskicgi, Tubents, Mattara, *and black* Kolmacks, *would not suffer your Princely good Embassadors to come to me. Since that time, ten of your Majesties People are come to me, and I have sent to you* Ickmen Kickenga, *to do Obeysance to your Majesty,*

jesty, and see your Princely Eyes, whom your Majesty vouchsaf'd to do their Obeysance, and see your Princely Eyes. And to me, you sent of your Grace, three Cups of Silver, a Bow, a Sword, two Guns, and two Garments; all which, your Princely Favours I have receiv'd, and what shall be proper for your Majesty from hence, I will furnish you withal. I am farther to request of your Majesty, in regard the Embassadors do pass between us in a very miserable and poor Condition, by Reason there are now some small Wars between us and the black Colmacks, *and for that there are but very inconsiderable Garrisons at* Tobolsko, *nor in the Castles of* Tomo, Tarko, *or among the* Barban *People; now therefore if your Majesty will favour me, and defend me, with these People, from* Karakula, *and be pleas'd to enter into a War on your side, as I am engag'd on mine, that matter will be remedy'd between us, and all Kindnesses continue betwixt us. By which means and by your Princely Favour, Embassadors may continually pass between us.* Juan Turchan Varchies

Varchies, *and* Andrei Turchan Varchies, *conducted two of your Majesties Messengers into the Dominions of* Cathay, *according to your Majesties Command, and they are return'd to me again out of* Cathay. *Also (Great Lord) there is come to me, the* Zurchad *of* Labaia, *and I have sent you together with my Presents, the said* Turchan Labar, *and* Kitibacshij Anchaij, *and with them ten Men, with two Men of* Sirgos. *By their Letter you will understand, that there is sent to your Majesty, three Leopards with their Claws, a red and yellow Damask upon a Gold Ground a piece of Velvet, and an Ambling Horse. And I am humbly to request your Majesty, if it be your Majesty's Pleasure to do the favour, to grace me for your own Honour, with a Garment of Cloth of Gold, and of divers Colours, fine Garments of fine Cloth, a Head-piece, a Shirt of Maile, a Sword, a Bow, twenty Guns, a Flaggon of Gold, a Kettle of Silver, and five sorts of Pretious Stones, of each one, a Jennet, a Dwarf, with Workmen to make Guns and Powder, and two thou-*

sand

ſand Pence. Your Majeſties Name is become Renown'd and Famous every where; therefore it is, that I do Reverence to your Majeſty, becauſe many Kings of many Countries have ſpread abroad the Fame of your Majeſties Name far and near. And I requeſt, that Embaſſadors may come and go between us; and if it be your Majeſties favourable Pleaſure, I deſire you to diſpatch theſe my Embaſſadors with ſpeed to me back again.

Anno 1620. the 23d of *September*, in the Emperors Dominions at *Soldata*, a *Coſack* of *Siberia*, Nam'd *Euaſhko Petlin*, being Examin'd concerning his Travels, made the following Report. The laſt year, *ſaid he*, being the Year 1619. the *Boyaren*, and *Vayvod Knez Euan Simonowick Koorockin* ſent him from the Caſtle of *Tomo*, together with his Companion *Andraſhko*, to conduct the *Altine* King's Embaſſadors, as alſo to enquire into the Kingdoms of *Cathay*. They went from the Caſtle of *Tomo* about the 9th of *May*, and Travell'd from *Tomo* to *Kirgis*, with much expedition, in ten days; in which *Kirgis* Reigns a *Kan*, who is ſubject to the Emperour's Majeſty, whoſe Name

Name is *Nemi*, and who gave them Victuals and Poſtage. Through this Territory of *Kirgis* they Travell'd half a day together, and reaching to the Dominions of *Mutalla*, came to the *Altine* King, who gave them Proviſions, allow'd 'em Poſtage, and diſpatch'd 'em from thence. After which, they Travell'd through his Dominions for five weeks together, and reach'd the Country of *Sheremugali*, were Reigned a Queen call'd *Manchika*, who order'd Proviſions and Poſtage to be allow'd 'em. In this Country of *Sheremugali*, or *Sheromogula*, they Travell'd four days, and then came into the Dominions of *Catay*, call'd *Crim*, where ſtands a Wall built of Stone fifteen fathoms high, by the ſide of which Wall they Travell'd ten days, and ſaw ſeveral petty Towns and Villages belonging to Queen *Manſchika*; but in all thoſe ten days they ſaw no People upon the wall. At the end of thoſe ten days, they came to the Gate, where lye very large pieces of Ordnance, diſcharging Shot as big as a Man's Head. This Gate is guarded by a Watch of three thouſand Men, and Merchants come with their Goods to Traffick at the Gate, and bring their Horſes to ſell to the *Catay* Men; but are not permitted to come within the walls, except very few at a time. Thus their whole Journey from *Tomo* Caſtle

to

to this Gate, took up twelve Weeks, beſides ſome days that they ſtood ſtill; and from the Gate, to the great Empire of *Catay* ten days, and ſo arriv'd at the City or Caſtle of *Catay*, about the beginning of *September*; where they were lodg'd in the Great Embaſſador's Houſe. During their ſtay in *Catay*, which was four days, they were Viſited by a Secretary, attended by two Hundred Men upon Aſſes, well Apparell'd, and Entertain'd and Feaſted 'em with Sack, and other ſorts of Wines, and told 'em that the Emperour, or King *Tambur*, had ſent him to know what Buſineſs had brought 'em into the Dominions of *Catay*. To which they made Anſwer, that their Great Lord and Emperour had ſent 'em to acquaint themſelves with the Dominions of *Catay*, and to wait upon the King of the Country: But the Secretary reply'd, that without Preſents they could not be admitted into the King's Preſence; and withal gave 'em a Letter; which Letter they brought with 'em to *Tobolsko*, and from thence they were ſent with it to the Emperour's Majeſty. They left *Cathay* about the Twelfth of *October*, and arriv'd at the Caſtle of *Tobolsko* about *Whitſontide*, in the Year, 1620.

FINIS.

BOOKS Printed for *Tim. Goodwin*, againſt St. *Dunſtan's* Church in *Fleetſtreet*.

MEMOIRS of *Emerick* Count *Teckely* in Four Books; wherein are Related all the moſt Conſiderable Tranſactions in *Hungary*, and the *Ottoman* Empire, from his Birth, *Anno.* 1656. till after the Battel of *Salankement*, in the Year 1691. Done out of *French*.

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Pollitica

Pollitica Sacra & Civilis, or a Model of Civil and Eccleſiaſtical Government; wherein, beſides the poſitive Doctrine, the State and Church in general, are Debated the Principal Controverſies of the Times, concerning the Conſtitution of the State and Church of *England*. By *George Lawſon*, Rector of *More* in *Salop*.

An Enquiry into the Power of Diſpenſing with Penal Statutes; together with ſome Animadverſions upon a Book written by the late Lord Chief Juſtice *Herbert*, Intituled *A ſhort Account of the Authorities in Law*; upon which, Judgment was given in Sir *Edward Hale*'s Caſe.

A Defence of the late Lord *Ruſſel*'s Innocency: Together with an Argument in the great Caſe concerning Elections of Members to Parliament; between Sir *Samuel Bernadiſton* Bar. Plaintiff, and Sir *William Soams* Sheriff of *Suffolk*, Defendant; in the Court of *King's-Bench*, in an Action upon the Caſe, and afterwards by Errour Sued in the *Exchequer-Chamber*. The two laſt Wrote by Sir *Robert Atkyns*, Lord Chief-Barron of Their Majeſties Court of *Exchequer*.

Errors of ye Preſs to be corrected

P. 158. l. 19. for Antaniny r. Antonin. P. 161. l. 9, & 24 for Hailon r. Hatton, or rather Haithon.

Mount Ararat; p. 62. – its distance from the Caspian Sea mistaken by John Struys; p. 63.
The Atamadoulet, ye Prime Minister of the Persian Empire; p. 190.
An horrible Danian Assassin; p. 110. – another of Father Bothier; p. 76.
Bears abundant in the Forests of Lithuania; p. 47. b. wage a cruel War agt. the Bees; p. 48.
Bull-rushes of a prodigious bulk in ye mouth of ye River Yamour; p. 181.
The Fathers Barnaby & Avril (ye Author) renew their former College-Acquaintance at an unforeseen & accidental Meeting at ye Capuchins in Diarbeker ye Capital of Mesopotamia; p. 30. – wence he goes to Aleppo; p. 39. – thence to Erzerum; p. 46. – & so to Irivan; p. 49. – whence yey depart together on ye 23d of April 1686. p. 66.

Caviar, how made by ye Moscovites out of ye Eggs of ye Sturgeons taken by them in River Volga; p. 84.

Di-

Lama signifies a Cross in ye Languag
of ye Tartars; p. 163. pt 1st.

The Mahometans not so averse from Di
sputes abt Religion, as ye vulgar Erro. is
p. 108. pt 2d.

Mezzo-morto, Dey of Algier, taken Prisoner b
Four Privateers of Tunis; p. 125. – the Strang
Adventure of his Wife; p. 126. pt 2d.

The Muscovites, ye most suspicious & distrustful
Nation in ye World; p. 184. – & ye greatest Fir
[illegible] lib. 4. p. 15. – Capricious; ibid. p. 26

Prayer, performed three or four times a day by ye Turks; p. 44. - ye Omission yre of a most heinous Crime among them; ibid.

Rubarb, ye best in ye world at Soczi in China; p. 93. a.

Sable-Hunting, ye manner thereof in Siberia; p. 140. a.
Siber signifies ye North in ye Sclavonian Language; p. 138.
Sea-calf described; p. 123. b.
Sleds, yt sail by Land with the Wind; p. 172. pt 1st.
Sturgeon, how taken by ye Moscovites in ye River Volga; p. 53. 64. a.

Salmon-Trouts, good & large in Persia; p. 63. a.

Struys John, a fabulous Traveller; p. 63. a.
by Histaries: - of ye true distance of ye mount Ararat from ye Cassian Sea; p. 63. - of ye City of Astrakan from ye mouth of ye River Volga; p. 85. 1 a.
Tartars, their ~~[illegible]~~ Physiognomy, Features, Stature, Habits, & Customs; p. 164. pt 1st

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8vo T. 109. Art.

TRAVELS

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EUROPE and ASIA,

Undertaken by the *French* King's Order to discover a new Way by Land into

CHINA.

Containing many curious Remarks in Natural Philosophy, Geography, Hydrography, and History. Together with a Description of *Great Tartary*, and of the different People who inhabit there.

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To which is added, A Supplement extracted from *Hakluyt* and *Purchas*; giving an account of several Journeys over Land from *Russia*, *Persia*, and the *Moguls* Country to *China*. Together with the Roads and distances of the places.

IMPRIMATUR.

April 4. 1693. *Char. Heron.*

LONDON: Printed for *Tim. Goodwin* at the *Maidenhead* over-against St. *Dunstan's-Church* in *Fleetstreet*. MDCXCIII.

In a word; The *Armenian*, to whose care I was recommended, before my departure from *Aleppo*, began to make me sensible at our passing the *Euphrates*, that he was not the Person he was taken to be; but that he minded much more his own Interest then my Preservation or Convenience.

The Turks *understanding me to be an* European, *lay a great Imposition upon me.*

For in regard the Ferrying Places over Rivers are the most critical Places in all *Turky*, more especially for Travellers, who are thought to be laden with Riches, my Conductor understood perfectly well to make his best Advantage of this Humour of the *Turks*; and not only drew himself out of a great deal of Trouble at my Expence, as being to have paid a great sum of Money for the Goods which he carri'd; but informing against me, that I was a Frank, ransom'd himself with his share of my Money, which he divided with the *Turks*, as the Reward of his Information, and which I was forc'd to pay, to redeem my own Person, and Goods which they had already seiz'd, out of their Clutches.

But this was not the only misfortune which I underwent, during this Journey. The Plains of *Mesopotamia*, into which we enter'd, after we had pass'd *Euphrates*, no less

leſs made tryal of my Health and Conſtitution, then they furniſh'd me with occaſions ſufficient to exerciſe my Patience. The rigorous Lent which I was bound to obſerve, enfeebl'd me every day more and more; nor had I any Converſation with any living Soul, for that no Body underſtood me, neither did I underſtand any Body; and the Night which is uſually a time of reſt, was to me a time of cruel Torment. In a word, the Life of a Caravan, which I had never made tryal of before, annoy'd me ſo extreamly, that if God had not ſuccour'd me after a paticular manner, I had infallibly ſunk under the Burthen the very firſt days that I found my ſelf under a neceſſity of accuſtoming my ſelf to it. Nor will it be amiſs to give a ſhort Account of this ſame way of Caravan-Travelling.

In the Morning you muſt riſe before break of Day, eſpecially in the ſeaſon that the Heats are not very extream, then you muſt Travel till Noon, or rather till you come to ſome place where you may meet with Water to refreſh both Men and Horſes: there you muſt ſtay for about two hours, till both are ſomewhat refreſh'd, and then you muſt be content to nibble upon a little dry'd Fruit, for want of Time and Wood to get any thing elſe ready, unleſs a little Coffee, and that too with a great deal of

difficulty. After a ſtay of two hours, you muſt get a Horſe-back again, and ſo Travel on till Night, that you meet with a Place proper to Encamp in; which being found, preſently a kind of Entrenchment is drawn round about it, and the Entrenchment ſurrounded with Ropes, to which the Horſes are ti'd that belong to the Caravan. This done, the Baggage, and all the Merchandize is carri'd into the middle of the Place, cloſe to which every Body takes care to Range himſelf as near as may be one to another, the better to take care every body of what is their own, till Sleep ſeizes 'em, which it does generally very ſoundly, without the help of any Rocking. This done, and every body having got his Supper ready, which is ſeldom any more then a Plate of Rice, a Carpet is ſpread, both Table-cloth and Bed, upon which after Supper they compoſe themſelves to their Reſt till the next Morning, and then for the ſame Courſe of Life again.

The care of the Caravan to preſerve themſelves from Robbers in the Night.

But in regard thoſe Plains, as deſert as they be, are always peſter'd with the *Arabians*, that follow no other Trade then that of Robbing and Theiving, nor have any other Revenue but the Booty which they plunder, you muſt be continually upon your Guard for fear of being ſurpriz'd.

priz'd. For this reaſon, there is great care taken to have good Centinels at different Poſts, who are bound to ride about all Night long, hooping and hollowing as loud as they can tear their Throats, thereby to let the Enemy know that they are ready to receive 'em; and to give notice to the Caravan that they are diligent upon their Duty.

Yet notwithſtanding all the care that is taken, I my ſelf was a Witneſs, that there paſt very few Nights wherein we were not hotly alarum'd, and that we were not forc'd to riſe in diſorder to repel theſe troubleſome Gueſts, of whoſe Approach the leaſt noiſe you hear makes every Body ſuſpicious; and of whom, one or other will be ſure to ſlip in among the croud, and do his buſineſs under the Protection of the Night.

Theſe Inconveniences to which the People are every Night expos'd, together with the exceſſive Rains, which we are forc'd to endure many times in open Plains, without any manner of Covert or Shelter, from the end of one days Journey to the beginning of another, brought me down ſo low, that I look upon it as a kind of a Miracle, that I was able ſo long to undergo ſuch exceſſive Hardſhips; wherein however I could not chuſe but take ſome pleaſure, in hopes among ſo many hazards, and at the

expence of my Life, to advance the great Work which had caus'd me to quit *Europe*, and whatever elſe I had moſt dear in the World.

God however was in mercy pleas'd to afford me Comfort in a moſt ſingular manner after all the Extremities to which I had been reduc'd, and to encourage me to new Sufferings, wherein I was about to engage my ſelf, by means of a pleaſing and unexpected Accident that befel me at *Diarbeker*, the Capital City of *Meſopotamia*, where we arriv'd fifteen days after our departure from *Aleppo*.

This City is one of the moſt Populous, and moſt Remarkable for Trade in all *Turky*, ſeated in a moſt lovely Plain upon the Banks of *Tygre*, which ſome confound with *Chobar*, where the Prophet *Ezekiel* convers'd ſo familiarly with God. The encloſure of the Walls built by one of the *Greek* Emperors, is ſtill ſtanding, and in good Repair. The moſt conſiderable Trade which is there driven, conſiſts in Red Linnen Cloth, Cotten, and Goats Leather of the ſame Colour, for which they have an incredible utterance into *Poland*, *Hungary*, and *Muſcovy*, and other Countries where long Habits and Buskins are in faſhion. The Women, who are lookt upon over all the *Ottoman* Empire as meer Slaves, are nothing at all t roubl'd at it there. hey uſually

uſually go a walking with the Chriſtian Women, with whom they keep an honeſt and civil Correſpondence. And in a word, all the People are ſincere, and there is much more Courteſy and Affability among 'em, then among the common *Turks* in other Provinces.

And this it was eaſy for me to obſerve from the very firſt moment that I enter'd into the City. For I had no ſooner made my Appearance before the Receiver of the Cuſtoms, but he underſtanding that I was a Stranger, and a *French* man, caus'd me to be forthwith conducted to the Reſidence of the *Capuchins*, after I had let him underſtand my Intention to lodge there.

Thoſe Fathers who have made an advantageous Uſe of Phyſick, to ſettle themſelves in a Poſt ſo advantageous to the Chriſtian Religion, as appears by the ſurprizing Progreſſes they have made for near theſe fifteen years together, receiv'd me with ſo much Cordial Affection, and ſuch an overplus of Joy, that their Reception ſo full of Tenderneſs and Goodneſs, afforded me much more Conſolation, then the Affliction of my paſt Miſeries had dejected me.

But that which contributed more then all the reſt, to make me look upon all my Sufferings as nothing, was my meeting in

thoſe Parts with Father *Barnaby*, a Jeſuit, then which nothing could be more acceptable to me, as being the Perſon with whom I had long and paſſionately deſir'd to conſer, to the end I might take ſuch certain Meaſures from his Lips, for the accompliſhment of my undertaking, which he approv'd no leſs then my ſelf, and had been one of thoſe who had giv'n me the firſt Draught of. Now; in regard the Fathers, in whoſe Houſe we lodg'd, would not diſcover us to one another, to the end we might take the more delight in our enterview, we met ſeveral times, and talk'd together at the ſame time without knowing each other, tho we had formerly liv'd both together in the ſame Colledg: whether our Countenances were really alter'd after a long Separation; or whether it were that the Faſhion of our Habits which we were oblig'd to change, and in which we had never ſeen each other, made us appear quite different from what we were formerly. Nevertheleſs, by the force of long Conſideration, and attentive Examination, we began to recal each other ſo well to mind, that we became convinc'd of our former Acquaintance. And then it was that we both abandon'd our ſelves to thoſe pleaſing Tranſports of Joy, that upon the like Occaſions ſeize the Souls of two Perſons, whom the Love

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of Jesus Christ has strictly united together.

After we had somewhat recover'd our selves from the Astonishment of such a happy surprizal, and had given each other a mutual Account of our past Adventures, I put him insensibly upon the design which he had formerly propos'd of opening a new way into *China* through *Grand Tartary*, and other Countries of *Asia*, which are so little known in *Europe*. Now in regard he had been extreamly zealous to know after what manner his design had been entertain'd in *France*, and whether it had been approv'd by our Superiours, he could not refrain from Tears when I put into his hands the Orders which I had been entrusted to deliver him, and told him my mind withal in these words, 'At length, dear 'Father, said I, Heaven has heard your 'Prayers. You are the Person whom Hea'ven has ordain'd for that great Under'taking of which you laid the design, and 'here is the Person made choice of to be 'the faithful Companion of your Labours: 'More then happy, if you and I can but 'discover this important Passage, or else 'lay down our Lives in obedience to the 'Call of God, which inspires us both with 'the same desires for the Advancement of 'his Glory.

No sooner did he understand these joyful Tidings, but he imparted to me all the prospects of his Consideration upon such an important design, and made me so deeply sensible of the great Advantages which might be expected from it for the Establishment of Religion, that he oblig'd me forthwith to take a Resolution never to abandon the Execution of this Enterprize whatever Accidents should intervene to cross it, as being then perswaded, as I am still, that Resolution and Constancy would assure us of infallible Success.

From that happy moment, we desir'd nothing more then to see our selves in a Condition to begin so pious a Work. But in regard the Affairs of the Missions of *Armenia* call'd him to *Aleppo*, and that the appointment of Heaven commanded me to *Batlis*, we could do nothing further then agree together, during our short stay at *Diarbeker*, upon the ways and means which it behov'd us to make use of the Execution of our Design so soon as might be.

All things thus agreed, he rejoyn'd his Caravan, and I mine, both well inclin'd on our parts, to leave nothing omitted that might contribute to the accomplishment of our Vows.

Thus while he travell'd towards *Euphrates*, I took the Road for *Armenia*; after I had pass'd the *Tiger* the first time, over a fair

fair Stone-Bridge, about a quarter of a League fron the City of *Diarbeker*.

A Machine made use of for the crossing of the River Tiger.

But I was not so fortunate the second time that I was to cross it in a Wind-boat, which the People on the other side of the River got ready in a moment, so soon as they saw the Caravan appear. This Machine, which the People of the Country make use of, not only to Ferry over the *Tiger*, but also to go by Water from place to place between *Diarbeker* to *Bassora*, where this River falls into the Sea, is no other then a fastning together of several Goat-skins blown up, and join'd together on the four Sides, with as many long Perches ty'd very close together, and afterwards cover'd over with several Branches of Trees, that are carefully laid athwart.

When our Boat was ready, it was carry'd a good way above that place where we staid for it on the opposite Shoar; after which the Waterman lanching and getting into it, the Stream, which is very Rapid, whirld it down the River, and the strength of the Pilots Oars brought it just to our Feet. The Baggage was soon carry'd over, and then the Travellers got into the Boat with every one his Horse's Bridle in his hand; the Horse being unsaddl'd for the more easy convenience of Swim-

ming. I follow'd the Crowd, becauſe I would not be one of the laſt, but my being ſo haſty coſt me dear. For not being inform'd of the Precautions, which it behov'd me to obſerve in ſtanding upon thoſe ſort of Boats, I unfortunately ſet my Foot upon one of the Borrachio's or Leathern Goat-skin Baggs which was not cover'd, not knowing that by preſſing it in that manner, I ſhould cauſe it to ſink. Upon which one of the Boat-men perceiving the falſe ſtep I had made, without any more to do, took me by force and flung me back upon the Bank of the River, where he fulfill'd his Revenge of my Inadvertency, which certainly was no Crime; but God reſerv'd another Tryal for me at this Paſſage, which was much more harſh and ſevere then that which I had ſuffer'd already.

The Author like to be drown-ned.

For the *Tiger*, which the exceſſive Rains that year had extreamly ſwell'd, not being to be contain'd within its proper Channel, makes a ſecond by the Inundation; which tho not ſo deep as the true Channel, is very broad however, and no leſs rapid then the real one. Now every body being got a Horſe-back to board it in the place that was ſhew'd us, I follow'd the File of thoſe that were got before. But before I was got to the middle,

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my Horſe that was weak and weary in ſtriving to reſiſt the impetuoſity of the Torrent that began to be too ſtrong for him, threw me into the Water, and the Stream which I was not able to reſiſt, carry'd me a great way along with it: which had it not done, I had immediately been trod to pieces in under the Horſes feet that follow'd behind. Immediately the People of the Caravan obſerving what had befallen me, threw themſelves pell-mell into the River, *Turks* and *Chriſtians*, and coming in time to my aid, drew me out of the Water; which however was not the laſt, nor the greateſt Danger which I eſcap'd upon this occaſion, as you will find by the ſequel.

When all the Caravan were got over to the other ſide of the River, we deſcry'd a Camp of *Curds*, to the number of Five or ſix thouſand Men. Now, in regard theſe wandring People are as formidable as the *Arabs*, and for that they are no way inferior to 'em in the Art of Robbing, we made it our buſineſs to get away as ſoon as we could out of their ſight, to prevent their falling upon us with a Party too numerous for us to reſiſt. Thereupon, as wet as I was, and as much reaſon as I had to ſhift me, my Conductor conſtrain'd me to follow the Caravan, who to ſecure themſelves from thoſe Robbers that would

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have shew'd 'em no Mercy, were forc'd to ride six whole hours together, to gain a little Village where they were certain of being secure.

There was no way, but to yield to necessity, and venture all at such a pinch as this, considering that whatsoever Course I took, I was equally expos'd to most terrible Events. And indeed 'twas impossible that any man should suffer more all the while that we were travelling to our Stage; the violent Shiverings, the cruel Soundings wherewith I was seiz'd all the way, in the coldest Season of the year, made such violent onsets upon me, that I never thought my self able to have held out against so many Hardships and Distresses at one time. But in the Evening, being arriv'd at the place where we were to stop for that Night only, I was carry'd by good Fortune to the House of a Christian, who became so mov'd with my deplorable Condition, that he omitted nothing of whatever he could think of, requisite to restore me to a little strength. And God gave such a Blessing to his Charity, that after I had rested for some hours upon a Bed, I found my self the next Morning strong anough to continue my Journey.

Hardly had we travell'd two Leagues, but we found our selves engag'd in the Mountains

Mountains of *Armenia*, where the Snow lay as high as a Pikes length. Now, in regard those Mountains which we croſt, are not altogether contiguous, they leave at the bottom, a narrow paſſage, through which we rode for ſome time by the ſide of a River that runs in the Vally, which ſeparates the two Hills. As I rode along, I obſerv'd one thing very ſingular, tho it happens every year, as the People of the Country aſſur'd me. The Snow, which the heat of the Sun began at that time to melt, and whoſe heat the Reverberation of his Beams very much augmented, coming once to be diſſolv'd, falls down with ſuch a headlong impetuoſity, that beſides, that the Rapidneſs of the Flood ranverſes all the Houſes which it meets with, it forms a kind of a Mound in the midſt of the River into which it diſcharges it ſelf, which ſtops the Courſe of the Water for ſome time; ſo that when the Water comes to undermine that congeal'd Maſs, it opens a Paſſage through it, and makes an Arch which ſerves inſtead of a ſolid Bridge to bear Travellers, and Beaſts of Burthen, and ſo remains ſo long as the Cold and Froſt continues.

We were above eight days before we could get clear of this dreadful mountainous Labyrinth; where the ways were ſomtimes

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ſo fill'd up with Snow, that our Horſes fell down under us every ſtep they took, ſo that we had employment enough to lift 'em up, and load 'em again; inſomuch, that ſometimes we could not go above a Leagne a day, and that for the moſt part afoot, leading our Horſes by the Bridle.

But that which render'd our March moſt toilſome to me, was the ſteepneſs and ruggedneſs of the Mountains, over which we were forc'd to ſcramble, there being neither Path nor Footſtep to be ſeen, and ſome that we were conſtrain'd to clamber, were above a quarter of a League high. After all which Toils and Fatigues, at length we arriv'd at *Betlis* upon *Eaſter-Monday* the 22*d.* of *April*, a Month after our departure from *Aleppo*. Father *Roche*, who had notice ſome days before of my arrival, by ſome Horſemen that made more ſpeed then the reſt, met me at the *Caravan-ſera*, or Inn belonging to the City, at the ſame time that I alighted, and carri'd me forthwith to the Houſe where he lay. Where while I continu'd, my only buſineſs was to ſtudy the *Turkiſh* Language, unleſs it were ſome domeſtick Buſineſs which I took upon me, to the end my Companion might have the more time to entertain his *Neophites*, or new Converts, whoſe extraordinary Zeal raviſh'd me to that degree, that it was one of my moſt preſſing Encouragements to fit

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my self the sooneſt I could, to the end I might be in a condition to taſte the Pleaſures of a Miſſionary, when he has the happineſs to recover a loſt Sheep into the Flock of the Church.

While I was labouring with all diligence to procure this felicity to my ſelf, we receiv'd Orders from *Aleppo* to quit this Miſſion, and to go and ſettle another at *Erzerum*, where there were very probable hopes of making greater progreſs then at *Betlis*, and with leſs danger of being turn'd out of our Employments, then in the Poſt where we were; whence we were conſtrain'd many times to part from one another to ſatisfie the Bacha of *Wan*, who was deſirous to have ſome one of the Jeſuits near him in the place of his Reſidence, which was twenty Leagues from *Betlis*, to attend him as his Phyſician.

For this Reaſon it was that Father *Barnaby* went to *Aleppo*, there to lay before the Superior General of the Miſſions, the Inconveniences of ſuch frequent Separations; which beſides that they diſturb'd the whole Order of our Miniſterial Functions, were diſadvantagious to the Chriſtians of the Country, among whom there was more to be gain'd then among the *Turks*, who lie under a moral impoſſibility of being converted.

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But this order, how reasonable soever it appear'd, did not a little perplex us, by reason of the difficulty and danger in the execution of it. For we were extreamly belov'd over all the City; the *Emir*, who was Chief Commander, had a great value for us, and look'd upon us as people that were very serviceable to him; so that we could not hope that he would ever consent to our departure. Therefore we thought it not our best way to ask leave to be gone, but rather privately to withdraw, without imparting our Design to any living Soul. But notwithstanding all the secret Measures we took to conceal our Departure, the Christians had notice of it; and presently applying themselves to the *Emir*, to the end they might the better engage him to detain us, told him all they could to our advantage, and more indeed then they knew.

For after they had laid before him the Charity of the Missionaries, in respect of their Sick People; their Ability in all sorts of Sciences, their holy and exemplary Life, they added, speaking of me, that there was lately arriv'd out of *Europe* a most skilful Clock-maker, who might be greatly serviceable not only to him, but to the whole City. There needed no more to oblige the *Emir* to call us before him. To which purpose he sent one of his Officers for us;

from

from whom we underſtood the ill Offices which the Chriſtians had done us, to conſtrain us to ſtay among 'em; and while we were expected at the *Divan*, our *Armenians* a little over-zealous, kept the *Emir* in a long Diſcourſe concerning us; telling, among other things, to convince him of our extraordinary Vertue, That we were people ſo reſerv'd and circumſpect in all our Words and Actions, that ever ſince they knew us, though they had frequently convers'd with us, they never heard the ſmalleſt Oath eſcape our Lips. So that how greatly ſoever the *Emir* was prepoſſeſs'd in our favour, he ſeem'd to be ſurpris'd at what they told him; and in regard he had never convers'd with any but *Turks*, or very wicked *Chriſtians*, who have their *Vovallah* continually in their Mouths, he was ſo perſwaded, that that ill Habit was as natural to us, as to himſelf, or them, that immediately he laid a Wager with one of thoſe that talk'd to him, of a Noble Turbant againſt a hunder'd Crowns, that he would make us ſwear in his preſence. No ſooner was the Wager laid, but we came into the Hall of Audience, and the *Emir* perceiving us, caus'd us to approach near his perſon, and having order'd us to ſit down in his Divan, he put ſeveral cunning captious Queſtions to us, to draw us imperceptibly into

The common Oath of the Country.

into the Snare, but all in vain; he could never bring us to ſpeak a language that had to that time been always unknown to us.

But he was more ſatisfi'd with me upon the Subject of Clock-making, though I knew no more of that Art, then every body knows that will look to their Watches themſelves, or have learnt to make ſome little amendments, when they are not overmuch out of order. I ſhew'd him one that I had brought with me out of *France*, and took it apieces Wheel after Wheel, that he might take time to conſider the different Springs and Motions; and finding he had a mind to it, I preſently made him an offer of it, being reſolv'd to make uſe of it as the means which Providence had put into our hands to facilitate our departure.

The Emir gives us permiſſion to depart. In ſhort, After I had deſir'd him that he would be pleas'd accept it, which he did without much importunity, I confidently diſcover'd to him our deſign of going to *Erzerum*, whether important buſineſs call'd me in great haſte. I added, that in regard I did not ſufficiently underſtand the Language to travel ſecurely, that he would extreamly oblige me to let my Companion go along with me; and withall, that he would vouchſafe me a ſmall Convoy. I minded not his ſcruples and relu-

reluctancy at firſt, for I knew by his ſmiling look, and condeſcending countenance, that if I preſs'd him with a little more importunity, I ſhould eaſily obtain what I expected from him. In ſhort, whether it were that my Preſent had dazl'd him, or that God had mov'd his heart to favour us, he order'd the Paſs which I demanded to be drawn up immediately; and ſent me before my departure, a Horſe ready ſaddl'd and bridl'd, worth double the Watch which I left with him.

After ſuch an unexpected piece of good ſucceſs, we prepar'd to be gone with a numerous Caravan, which had ſtaid about ten or twelve days at *Betlis*, till the *Emirs* Cuſtom-houſe Officers had diſcharg'd it, to carry ſeveral ſorts of Merchandize to *Erzerum*, deſign'd for *Perſia*.

Five Curds *attach a numerous Caravan.*

This Journey laſted not above eight or ten days, nor did any thing happen conſiderable all the way, but one ſmall Accident at the Paſſage over *Euphrates*. Five *Curdes* that lay in ambuſh ſet upon our Rear-guard with that good fortune, that they took away ſome Horſes, and drove 'em before 'em through ſo many by-ways and turnings, that it was impoſſible to overtake 'em, and recover their Booty; which oblig'd us to be a little more watchful, and made the people, of which the Caravan

Caravan consisted, more wary how they scatter'd one from another, then they were before; so that every body rode in his rank in good order; only the *Turks* retir'd three or four times a day from the gross of the Body, to say their Prayers by the Bank of some Rivolet, if they met with any in the Roads.

Which gives me an occasion to say, That the exactness which those Infidels observe in their Prayers, has made me many times bewail the Christians neglect of so pious and holy a Duty. 'Tis a thing hardly to be ever heard of, that a *Turk*, who is never so little devoted to his Sect, lets a day pass, without performing this Religious Exercise at least three or four times; and the omission of it is look'd upon as a most heinous Crime among 'em. Moreover I can testifie, That two *Turks* happening to quarrel one with another in the same Journey, after they had revil'd one another with all the foul Language imaginable, one of 'em put the other to silence, by reproaching him that he had not pray'd to God all that day. How much were it to be wish'd that the same Sentiments were able to touch the hearts of so many Christians as we find in *Europe*, who are so far from believing such a holy Practice to be a Duty, that they think it a shame to pay to God, that Worship is so justly due to him. Now in regard that Father *Barnaby* had

had written to us, that he would be at *Erzerum*, I met him there at the end of my Journey.

Erzerum, or *Arzeron*, is a City of *Turkey*, upon the Frontiers of *Persia*, seated in a pleasant Plain, about seven or eight Leagues in circuit, and border'd on every side with little Hills that rise insensibly one above another; out of which three Rivers rise, that I have seen, of the four that Holy Scripture assures us to have watred the Terrestial Paradise.

If *Nile*, which rises out of the Mountains of the *Moon* in *Africa*, were one of those Rivers, as some Interpreters have conjectur'd, it is a very difficult thing to determine where that delicious Garden should be, where God plac'd the First Parents of Mankind. But certain it is, that a more advantagious situation cannot be pick'd out by Mortal Eyes, then that of this City which we have made choice of for the settlement of our new Mission. 'Tis near about as big as *Marseilles*, encompass'd with a double Enclosure of Walls, after the Ancient manner, with a little high seated Citadel that commands it. The Subburbs are very large and well peopl'd: The Air is wholsome; the Water excellent, and in great plenty. In a Word, every thing concurs to make it one of the best Cities of the *Ottoman* Empire.

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But that which is moſt of all to be conſider'd, and which above all things put us upon reſolving to ſettle there, is the vaſt concourſe of all Nations that trade in *Aſia*, more eſpecially of the *Armenians*, who have a particular kindneſs for this City, which was formerly the Seat of their Kings; inſomuch, that to this day there are to be ſeen the Ruins of the Palace where they kept their Court, with ſome beautiful Remains of the Patriarchal Church which they had built in honour of St. *John*.

The Armenians *inclin'd to quit their Errors.*

Underſtood by Father *Barnaby*, who was got thither ſome days before us, the willing diſpoſitions which he had found in the City, as well of the *Turks* as *Chriſtians*, to befriend our ſettlement among 'em, while both ſtrove to honour him with the Marks of their Eſteem and Affection. And it may ſeem a wonder perhaps, that the Perſon whom God has made uſe of to lay the Foundations of this important Miſſion, was once an unfortunate Renegat, who ſeems to have been guided to *Erzerum*, only to prepare the Hearts and Minds of the People, by prepoſſeſſing 'em as he did in our favour.

This

A Renegate ſrrviceable in the ſettlement of the Miſſion.

This Perſon, who had been taken very young upon the Sea, afterwards turn'd *Mahumetan*, had not ſo far renounc'd the *Chriſtian* Religion, but that he had preſerv'd ſufficient Idea's of it, to make him underſtand the falſeneſs of that which either Intereſt or Force had conſtrain'd him to profeſs. So that when he underſtood who we were, he made no ſcruple to diſcover the Motives that had drawn us into *Armenia*. He gave us ſeveral Viſits, and made it appear by the ſerious Diſcourſes which he had with us, concerning the Affairs of Religion, that he was not ſo thoroughly convinc'd of that which he profeſs'd, and that a little thing would make him embrace again the true Religion which he had forſaken. But in regard his time was not come, it ſeems as if Providence only made uſe of him to authorize our Functions, among a People by whom he was as much eſteem'd for his particular merit, as he was reſpected for his Quality and Degree. And in regard his Employment gave him free and eaſie acceſs into all Houſes; he rais'd our Reputation ſo high by thoſe things which he publiſh'd every where to our advantage, that we were look'd upon by all the Inhabitants as extraordinary perſons. The *Armenians* more eſpecially were ſo ſenſible of our Zeal, to prefer

prefer them before all other Nations of the *East*; that after they had met together to congratulate the happiness which we had procur'd 'em, and to testifie their sincere acknowledgment of so great a favour, they caus'd our Names to be enregister'd, as also the Year and Day of our arrival in the City, to preserve the memory of of it to perpetuity, in the publick Registers of the Church.

Such happy beginnings were afterwards attended with so many Blessings, that we were easily induc'd to acknowledge that God was pleas'd with the Post which we had chos'n; for there followed a great number of eminent Conversions; whole Families abjur'd their Schisms and their Errors, and a general Reformation of Manners appear'd in all those who were recover'd into the State of Grace. In a word, their Piety and Zeal distinguish'd 'em so far above others, that were not so docible, that the difference of their Lives and Conversations that was to be observ'd in the very dawnings of their Conversion among 'em, seem'd a sensibleproof to severalof the truth of our Religion. So that I had the pleasure during a stay of Six Months that I made at *Erzerum*, to see that growing Church encreasing with so much success, that I thought we had no reason to envy the Primitive Ages of Christianity. But it

was

was not so much the number of the Faithful that compos'd it, which render'd it considerable, as the Zeal with which it appear'd to be enliven'd. Their frequent coming to the Sacrament, their assiduity in Prayer, the Modesty, the strict union that reign'd among 'em, a certain Air of Sanctity that diffus'd it self thoough all their Actions, were the rising grounds that gave us an easy and delightful Prospect of our good success. So that I should have esteem'd my self happy to have enjoy'd all my life time, these savory Fruits of the Apostleship of Heaven, that had call'd me long before, together with Father *Barnaby* to cultivate the Lands of *Tartary* o'regrown with Weeds and Thistles, had not they oblig'd us to renounce that Consolation, by engaging us to enlarge our Conquests, and extend the limits of the Kingdom of Jesus Christ.

Father Barnaby *goes to* Irivan.

Upon this consideration it was that my Companion, after we had left our Mission in so good a plight, parted from me for some time, with a design to go to *Irivan*; where his presence was necessary, not only to confirm the settlement there made some years before, but also to take certain measures with the *Indians* and *Tausbecks* which usually resort thither, in order to the carrying on of our intended En-

terprize. Besides, it requir'd four whole Months to regulate all things rightly, and to give me leasure to perfect my self in the *Turkish* Tongue, which I had begun to learn with good success.

No sooner was I in a condition by my self, to labour in the salvation of Souls, but I receiv'd order to follow him. But some few days before my departure, a little before Midnight we were surpris'd with an Earthquake, so furious, that there was hardly any body among us, who did not believe himself utterly lost. I wak'd of a suddain, at what time the Beams and Girders of my Chamber were all in motion; and I was afraid more then once, that the Walls that seem'd to stoop forward, would have buried me under their Ruins: But there happen'd no ill consequences of this disorder. The Earthquake ceas'd in half a quarter of an hour; though it continu'd with a much more moderate shaking for eight days together, precisely at the same hour, that it began the first time.

An Earthquake at Erzerum.

In regard these sorts of Accidents are very usual in *Armenia*, by reason of the prodigious number of Mountains with which that Province is cover'd; the People of the Country have no other way to shelter and secure themselves from the dreadful consequences

quences which they fear, but to leave the Cities, and abide in the Fields under Tents, till every thing be quiet: Yet sometimes they are surpris'd, notwithstanding all the care they can take. For in regard that the Earth many times cleaves and opens with the violence of the shogs of the Earthquake Matter, sometimes whole Villages are swallow'd up in those parts where the motion is most sensibly perceiv'd; as they told me it befel a Village about seven or eight Leagues from the City. One time I met with a Mathematician that was somewhat intoxicated with *Copernicus*'s Philosophy; who was of opinion, that all these Violent Motions extreamly favour'd the Opinion of that Philosopher, who perhaps would not have fail'd himself to have made use of the same proof to have supported his Opinion, granting that these motions were regularly made from *East* to *West*; as it is pretended that they most generally happen to be.

After I had assur'd my self for some time that the Earthquake was absolutely over, and that it was no longer to be feard, I went to meet Father *Barnaby*, who only waited for my company, to set forward as soon as might be, to the end we might get to the *Caspian-Sea* time enough to embark in the *Muscovite* Vessels, which usually make choice of the beginning of the Summer to return to *Astrakan*.

Now in regard the Snow was not yet quite melted, and for that the Ways continu'd extreamly bad, the Caravan to which I had join'd my ſelf, ſpent more time to get to *Perſia*, then they were uſually wont to do. I cannot tell whether the great deſire which I had to leave *Turky*, made me think our Stage much more remote then indeed it was; but I never travell'd any Journey that ſeem'd more tedious to me then this; though knowing the Language then much better then before, naturally I ought to have found it more agreeable than any of the former. However, notwithſtanding my extream Paſſion to get clear of the *Grand-Signior*'s Territories, I was juſt upon the point of reingaging my ſelf anew, through the Villainy of the Guards which we met upon the Frontiers, where they uſually lie to exact the payment of the Duties going out, and coming in. For ſome Chriſtian Merchants, who were returning out of *Perſia*, underſtanding by ſome of their Acquaintance who belong'd to our Caravan, that I was an *European*, and a perſon in orders treated me with ſo much friendſhip, and ſo kindly careſs'd me in the preſence of the *Turks*, who had ſtop'd both them and us for the payment of our Toll, that they made 'em ſuſpect me to be ſome conſiderable Traveller, and that there was ſomething more [illegible] *Perſe*

These people therefore beyond expression greedy of Mony, after they had agreed among themselves how they might put me to trouble, briskly and in a rude manner demanded of me wherefore, since I carry'd no Merchandize along with me, I was so desirous to go into *Persia*, whither onely Trade could invite a Stranger. To which I answer'd, That Affairs more important then Traffick drew me thither, concealing however the true Motive of my Journey. This was enough to convince 'em that I was not a person to be spar'd, and that it behov'd 'em to extort by main force, what they could not do fairly and honestly. Thereupon they endeavour'd to frighten me by all the ways their invention could suggest; to that purpose they thought they should easily bring about their Ends, by treating me as a Spie, and threatn'd to carry me before the Basha of *Kars*, which is a City of *Turky* upon the Frontiers of *Persia*, who would be sure, as they said, to cut off my head, if I did not take care to prevent my Misfortune by some inconsiderable Present; which was the only way to deliver me out of their clutches.

Now in regard I was well acquainted with the Conditions of these People, and besides deliver'd my self readily, I gave 'em to understand by my Answers, that I was better instructed in the Customs of the

Country, than they imagin'd me to be; so that within a moment after, I was pleas'd to see 'em grown more calm. For when I told 'em I was not so much afraid of the *Bacha* with whom they menac'd me, because some days before I had seen his head, which was carry'd to *Constantinople* by a *Kapigi-Bachi*, they presently chang'd their Battery, and pass'd from threatnings to intreaties, to obtain by civility what they despiar'd to get by rudeness, teazing me without ceasing all the Night long; but finding me as resolute as they were importunate, they were forc'd to let me go the next Morning with the rest of the Caravan, which thirsted after *Persia* with as much eagerness as my self, in hopes to have to do for the future with a People far more reasonable then those we had left.

In short, I observ'd soon after the difference between the one and the other; for I no sooner set my foot upon the hithermost Territories of the *Cha*, but I was accosted by some Inhabitants of the Country, who after a thousand Caresses, congratulated my good Fortune in having escap'd the claws of the *Turks*; for whom they have as great an antipathy, as the *Turks* have a hatred for them.

And because they had had a confus'd information of the Victory which the Christians had obtain'd over the Enemies of our Reli-

Religion and theirs; I gave 'em a more particular Relation of it; with which they ſeem'd to be ſo well pleas'd, that they would not fail to make Bonfires that Evening, to teſtify their joy for the good ſucceſs of the *Franks*, whom God made his Inſtruments to humble and confound a people that ſo juſtly merited to be utterly exterminated. I was ignorant a long time of the Cauſe of this ſtrange Averſion which theſe two Nations have one for another; but I learn'd it ſome time afterward from a notable *Armenian*; to whom I declar'd my wonder to ſee the *Perſians* ſo embitter'd againſt the *Turks*; whom I thought till then more ſtrictly united by the Ties of the ſame Religion.

The Antipathy between the Turks *and* Perſians.

I ſhall therefore give an account as near as I can, of what I diſcover'd in reference to the Animoſity of the one againſt the other, and as to the difference of their Sentiments in matters of Religion. The unheard of Cruelties which the *Turks* exercis'd upon the *Perſians* ſome years ſince, the ſacking of their Cities, the horrid Butcheries which they committed, without diſtinction, of all ſorts of Perſons, in all Places through which they paſs'd, made ſuch a deep impreſſion in the hearts of thoſe miſerable vanquiſh'd People, that the remembrance of 'em ſtill remain'd fix'd in their minds. They could never